February 1969

THE ARYAN PATH

VOLUME XL - NO. 2

EDITORIAL REPRINT from J. D. BERESFORD

A Statement of Belief

NEVILLE BRAYBROOKE

The Castaways and the Mariner

SUSHIL KUMAR JAIN

Indian Elements in the Poetry of T. S. Eliot

ANASUYA R. SHENOY

The Ruler and the Ruled in the *Mahabharata*

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Hindu World; *Jaina Ethics*; *Studies in Chinese Thought*; *The Origins of Modern African Thought*; *The Mutabilitie Cantos*; *The Gift of a Cow* (trs. of Premchand's *Godaan*)

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Editor:
SOPHIA WADIA

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XL FEBRUARY 1969 No. 2

J. D. BERESFORD

A Statement of Belief

[The late J. D. Beresford was a valued contributor to THE ARYAN PATH for many years. We reprint this incisive article from the issue of October 1946. The editorial introduction to it at the time holds good:

"The creed which the well-known English novelist, Mr. J. D. Beresford, puts forward here has been even more succinctly phrased as ' "Good" and "Harmony," and "Evil" and "Disharmony" are synonymous.' Selfishness in one form or another lies at the root of all inharmony; from it all pain, all suffering springs. As an ethical formula Mr. Beresford's statement is unexceptionable, since he gives us by implication the metaphysical basis of the law of action and reaction without which no ethical formula is more than a pious hope."—ED.]

THE ABANDONMENT OF THE "SELF" is a fundamental principle, whether implicit or explicit, that dominates all true religions. It is the basis of all forms of Yoga and of the Chinese Tao; it is implicit in the esoteric teachings of the New Testament, and is the foundation of the Sufi form of Mohammedanism. It is the hardest of all principles to follow, because it necessitates the abandonment not only of all bodily desires but also of spiritual and mental complacence, and of every worldly ambition, including that of becoming a popular evangelist. The aspirations of those who would make the great refusal are not primarily concerned with the leading of "a sober, righteous and godly life," the highest goal of the orthodox Christian, for all such commonly accepted virtues are but the transient effects that will inevitably follow the pursuit of the final Truth, one and indivisible.

To understand what is intended by this principle, we have first to consider the nature of the "self" that is to be abandoned. The easiest approach to this is to realize that aspect of it which is known to modern psychology as the "persona." Broadly speaking, this persona is the kind

of person we believe ourselves to be and are therefore most anxious to present to the world about us. In its simplest form it becomes a process of self-dramatization that may find expression in such forms as gangsterism or religious devotion. The initial impetus to such forms of expression derives from a balance of mental and physical characteristics, mainly congenital, but influenced and developed by our reactions to the circumstances of early life.

This idea, or ideal, of the self may be fixed and steady from a very early age or may vary greatly in the life-history of each individual. The first type is that which is more prominently successful in world affairs, and derives from the realization of personal ability in this or that direction and pride in its exercise. It is mainly intellectual and the process of self-dramatization is for the most part unconscious. The second is more emotional and, although it may be allied to a high degree of intellectuality, largely introspective. The result in every case is a presentation to the world of some aspect of the infinite variety of character that we recognize in our fellows.

This, then, is the human concept of the "self," whether virtuous or vicious, that we are called upon to abandon, for all such manifestations of "character" are no more than the ephemeral misconceptions in space-time of the immortal principle.

This immortal principle has been inferred, and frequently misrepresented, throughout the history of religion, under such labels as the soul or the true ego; and the ostensible aim of Yoga is to bring it into consciousness. It has, like God, been endowed with many attributes, but again, like God, is indefinable in those terms that are derived from our conception of human character. Only one thing may be safely posited, and this is its desire for ultimate unity with that one enduring reality which we speak of, for lack of a better term to reach the worldly understanding, as "spirit," or the One Mind.

On the material plane, as exhibited in the transitory expressions of human character, the influence of the immortal principle is recognizable as an aversion to "evil" and the desire for "good," the former term representing devotion to the service of the ephemeral "self," the latter what is often spoken of as "self-sacrifice." The expression of evil takes shape in such forms as hate, cruelty, and the satisfaction of personal desire in any form, from the lowest animal lusts to the will for power, temporal, or spiritual. Good is represented by the urgency to express universal love without any thought of personal advantage.

These are the simplest possible premises for the basis of a world-religion and, as was stated in the first paragraph of this article, are funda-

mental, either implicitly or explicitly, in the teachings of all the great Masters. There can be but one confutation of them, and this lies in the demonstration that, although they have been known and practised by a few inspired individuals for at least five thousand years, the world today is not further advanced spiritually than it was at any known period of historical time. Indeed, it would seem that among all civilized nations, our present ethic is lower than it was in the Middle Ages.

Nevertheless, if we were to accept this argument as a denial of our premises, all human life would become purposeless and utterly without meaning. If we fail to accept any distinction between good and evil save in terms of the commonweal and for the establishment of relatively stable social conditions, mankind must inevitably lapse into a decadence even more marked than that which characterizes the world of today. If we are to assume that man is only some kind of slightly superior animal, he will end by reverting to an animal life — an experiment of the creative purpose that has failed to achieve its object.

But, having assumed, as we very safely can assume, that our initial premises are true beyond all dispute, it will be worth while to examine very briefly how our present state has come about, beginning on what may be termed the highest plane with a reference to a form of Yoga.

Now, by our definition, any form of Yoga will fail in the true expression of the immortal principle when its practice demands the separation of the individual from the mass of humanity. The Yogi in separation from humanity may succeed in a complete domination of his physical body and desires and, in achieving that, may rise to the exercise of certain, to us, abnormal powers. But, having attained full spiritual independence, he will still be alone, unable to enter the unity, and his works are therefore evil, according to our definition, since he has failed to lose his separate sense of self in the One. The same failure is found also in most forms of asceticism and monasticism.

We see a lower and more common expression of this separatism — and it is one of the causes for our present state of irreligion and brutality — in any form of sectarianism. When any body of belief asserts its particular form of righteousness and, whether openly, as in most Christian churches, or by implication, as in others, condemns those of different opinions, such a body proclaims its separation from the One Mind. The effect of this is shown on the material plane by the insistence on dogmas that have no foundation in the teachings of such great Seers as Gautama or Jesus, and this results in such gross forms of evil as persecution and religious wars. The simple statement of Jesus, "Judge not, that ye be not judged," has very rarely been put into practice by any of the Christian

churches that profess to follow the precepts of their founder.

On the material plane, the evils of self-aggrandizement without respect to the welfare of others, whether in national ambitions or in the egotism of the individual, are too evident to need more than a passing reference. From this devotion to the desires of the false "self" derive all the wars, crime, misgovernment, and poverty of our present civilization.

This, in the briefest summary, is a statement of the belief that is the genesis of all faiths founded on the affirmation of man's spiritual origin. It is, however, very rarely put into practice, since to do that necessitates a mental effort, combined with a detachment from all worldly values and satisfactions, of which the mass of mankind is quite incapable. As a consequence, the disciples of the Masters, and subsequently, with decreasing regard for the original teaching, the priests of such religions as, say, Buddhism and Christianity, sought to make their gospel more acceptable to the people by preaching some form or another of an easier way to the final attainment. In the case of the Buddhist, this, logically enough, took the form of gradual advancement throughout a long series of incarnations, a teaching that failed in its effect opon the multitude chiefly by permitting the practices of temporizing and procrastination. It became so tempting to put off the arduous disciplines of Yoga until the next life!

The Christian priesthood fell into the far more grievous error of promising the goal of spiritual attainment on the easiest possible terms, by the practice of the worldly virtues allied with faith in the person of Jesus Christ. Indeed, they taught that the latter alone was sufficient at the last extremity, and that one who had led a consistently evil life might be "saved" on his or her death-bed by this long-postponed profession of faith — a doctrine that to those who accept the premises given above, is the most fantastic absurdity. Coupled with this teaching was the inculcation of the equally fantastic principles of immediate rewards and punishments, to be received at the death of the physical body, an absurdity mitigated by the Roman Catholics by the doctrine of Purgatory. And all these and similar teachings were founded on the assumption of a personal God of all-too-human character, who held the office of judge in the affairs of the particular mite of the universe, known as the Earth.

But, having admitted the failure of these two world-religions to raise the general spiritual standard of the average man and woman, we have to consider the possible alternative, to do which it becomes necessary, in the first place, to consider what we mean by the inherent spirit of mankind. It has already been referred to as the immortal principle and, as such, must be assumed to have existed eternally, to have neither beginning nor end, to be independent of space-time. By what influence this

inherent principle appears to the human mind as having been separated from the One into which it ardently wishes to return, is beyond the reach of our limited intelligence. Although we may speak of the exhalations and inhalations of the breath of the cosmic principle, we cannot pretend to understand the reason for their necessity. These are mysteries beyond the scope of mortal knowledge, which is capable of dealing only with effects and may be endlessly misguided in its inference of prime causes.

Wherefore, abandoning all attempts to define the One Mind, or the Controlling Spirit of the Universe, in the terms of our limited experience, let it be assumed, since no other deduction from our first premises is conceivable, that all the exigencies of the immortal principle (in New Testament language "the Holy Spirit within us" or "the Kingdom of God") are expressed in what we recognize as "good," as opposed to all those material attachments that are ultimately "evil," since they represent those antinomies that contradict the laws of the spirit — the simplest possible test between these opposites being that one exhibits the desire for unity, the other, for separation. Thus, on the material plane, the works of the immortal Self are evidenced in wisdom, loving-kindness, generosity, and sincerity, those of the false self in every form of personal aggrandizement, whatever its apparent object or justification.

This elementary statement of belief formulates the foundations of a creed stripped of all the dogmas and far-fetched assumptions common to those declining religions that have attracted so great a body of adherents in the course of the past 2,500 years. It is a creed that will never attract a priesthood, since it gives the priest no power over his congregation by the exercise of threats and promises; and, like the original teaching of Gautama and Jesus, deprecates the founding of a Church. The whole responsibility of final attainment rests upon the individual, whose every thought, word, and act help to determine his own destiny, either by the effort to achieve reunion with the single reality of spirit, or by binding himself more closely to those ephemeral illusions of the apparitional world that must eventually fail him.

J. D. BERESFORD

The truly humble man *lives* in every being ... to live *in* others, as in oneself, is love.

—MARTIN BUBER

NEVILLE BRAYBROOKE

The Castaways and the Mariner

[Mr. Neville Braybrooke, a well-known writer and literary critic, has contributed many interesting articles to THE ARYAN PATH on literary topics. In this article he offers us a very thoughtful and lucid study of two well-known novels by William Golding: *Lord of the Flies* and *Pincher Martin*. The novels themselves display richly and objectively the complexity of human consciousness against unusual backgrounds. Mr. Braybrooke's comments are balanced and instructive.—ED.]

IN the William Golding canon, his first novel *Lord of the Flies* (1954) remains his most famous, and his third, *Pincher Martin* (1956), his most controversial. Both are concerned with castaways and their fight for survival.

When *Lord of the Flies* opens, nuclear war has broken out in Europe and a school from the English Home Counties has been evacuated by air to an unknown destination. On the way there, they are attacked, the crew killed, but the "passenger tube" released so that is can crash-land on the jungle below. At the moment of impact, fierce storm is raging and only a number of boys manage to scramble out of the "tube" before the wind sweeps it out to sea. Those who do, scatter in the forest undergrowth. They are castaways — though it is some time before it dawns on them that they are marooned and consequently "island castaways."

The island itself is never named. But the description of its coral reef, beaches, and fruit trees that bear all the year round suggests that it might be one of those lying south of Sumatra or Java. The ways in which the boys adapt to their new tropical background is the book's main theme, and "interpretations" of it depend largely upon a reader's own particular preoccupations. Freudians, for instance, have already noticed how the boys' behaviour fits the theory that if parental, state, or church authority is taken away, children will evolve their own gods, totems, and taboos. Others have found the story a parable of man stripped of the sanctions of custom and civilization. A few cynics have seen in it yet another example of how self-defeating are all efforts to build a just community. Or those with political minds have regarded it as a tract about the differences between democracy and anarchy. Lastly, those with Christian convictions have related it to the Garden of Eden and the Fall.

All these "interpretations" contain their grain of truth, reflecting various meanings to be discovered in the book. None, however, should be accepted exclusively.

Ralph is the central character through whose eyes most of the action is seen. He is twelve and, when he and his friend Piggy blow the conch to summon an assembly of the others, the first reaction amongst the rest of the children is delight at there being no grown-ups to boss them around. Immediately they associate themselves with the young heroes portrayed by R. M. Ballantyne, Henty, and Robert Louis Stevenson. "We've got to have rules and obey them. After all, we're not savages: We're English. ..." This is Jack Merridew speaking, who, ironically enough, proves to be the most savage of the lot. Yet when he first appears on the scene marching the altos and trebles in columns-of-two, he is distinguished from the rest by the golden badge on his cap. It is the sign that he is their choir leader — and Golding has commented subsequently:

> I chose deliberately the most highly organized, civilized, disciplined group of children it's possible to find anywhere — the cathedral school choir. It's only because of that civilized height that the fall is a tragedy.

And what a fall it is! Within a hundred pages nearly all the children have turned into savages — naked; painted; gorging on pig-flesh. Yet right to the end schoolboy whoops of "aah-ah" and "ooh-oh" accompany all their acts, even when it comes to trying to smoke out Ralph or stick him like a pig. Or, there is Ralph's own wishful thinking in the last chapter, as he lies hiding from the others: "If only one could have pax. ..." It is a masterly stroke of characterization on the part of the author.

Indeed, how different in tone is Golding's treatment of pig-sticking from that of R. W. Ballantyne in *The Coral Island*! In Ballantyne's book of 1857, his three English boys hunt not for sport but in order to eat; in *Lord of the Flies,* the school choir hunt solely for sport and the pleasure of killing. At one remove, Golding is concerned to show just how false Ballantyne's conception of White castaways was. So it is when Jack Merridew is told by a "littlun" of a Beast that stalks the island by night that he lets the rumour spread, believing that hunting will provide a means by which to appease the supposed Beast by ceremony and sacrifice.

If Jack is the chief antagonist of Ralph, then Simon remains the most mysterious character in the book. He it is who discovers that the Beast reported seen is no more than a dead airman whose parachute strings have tangled in the rocks and scrub of the island's mountains. Yet when he tries to explain both this and that the Beast whom they all fear lies within themselves, the rest will not listen and club him to death. He is a sufferer from epilepsy, and in a key scene, when a fit is about to take him, the Lord of the Flies (whose other name is Beelzebub) visits him. Epileptics

often have heightened powers of perception, and in this novel the voice of warning comes from Simon. He alone understands that evil cannot be exteriorized or vanquished by putting either a human or a pig's head on a stick.

This is not to imply a *roman à clef* with Simon representing Wisdom, or Jack Evil. That would be simplifying things too much, and would be an offence against an author who has resolutely argued that one of the main failings of modern man is his refusal to accept the complexities of his nature. Of course, a book bearing one of Beelzebub's titles will undoubtedly have a great deal to say about the prospering of the wicked and the corruption of the innocent; yet even so *Lord of the Flies* should not be regarded as a theological commentary on the Devil. Its story is too many-sided to allow such a narrow classification, whilst its title hints at more than one meaning.

How often, for example, parents will say of their children: "He wouldn't hurt a fly." And yet those very children who love and cherish rabbits or white mice can be the very boys who will tear the wings off flies, because, in a phrase from the novel, good and ill can exist side by side "in the darkness of man's heart." It is a paradox that explains more clearly than anything else the savagery which slowly comes to control the choir school on the island. But, even in the hunt for Ralph, the better nature of two twin brothers suddenly takes hold of them when one of them throws him a hunk of meat before making him "shove off." For a passing moment all three are boy scouts again. Finally, once the book is closed and a reader knows that the naval officer who has been rowed ashore will take all the children off, including Ralph, there remains the tantalizing question raised, in the last sentence, by the presence of "the trim cruiser in the distance." It is an escalating question without an answer, too. For, in a nuclear war, who will save man from man's inhumanity? Who will rescue the grown-ups?

In *Pincher Martin*, in contrast, there is only one castaway. The time is the Second World War, and his destroyer *H. M. S. Wildebeeste* has been torpedoed in mid-Atlantic. But the novel is a story with a twist, because in the final chapter it is revealed that the lieutenant has been dead since the fifth paragraph. So the story is really a study of a man who will not accept the fact of his own death and whose

> ravenous ego invents a rock for him to endure on. ... He is not fighting for bodily survival but for his continuing identity in the face of what will smash and sweep it away — the black lightning, the compassion of God.

This gloss was provided by the author in a note which he contributed to the *Radio Times* when the book was adapted for broadcasting. It is a

confirmation that the novel deals not with actions, but with the development of consciousness, and, like a poem, demands to be read several times.

For in the end Martin's rock is shown to be his memory of an aching tooth; it has a rough edge of cliff, marked with trenches, that slopes down to a part of his gum which he refers to as the Red Lion. This naming of the parts in his mouth is one of the tricks by which he tries to continue his identity. But his imagination lets him down. The gulls circling above his rock become "flying reptiles," and the lobsters in its crevices appear red before being boiled. Signs such as these are hints that the book is not about reality in a conventional sense; nor is it a story of survival like *Lord of the Flies.*

In fact when *Pincher Martin* was published in America it was called *The Two Deaths of Christopher Martin* — a title that emphasizes Martin's physical death in Chapter One — "his distant body stilled itself and relaxed" — and his ego's death two hundred pages later when it has shrunk to merely a pair of inflamed claws trying desperately to grab on to an imaginary rock. There is too a fitting poetic justice about the image, since before the war Martin was an actor who on one occasion was offered the part of Greed in a Morality Play — a part, as the producer informs him, that has to be played as a man "born with his mouth and his flies open and both hands out to grab." It is an inspired piece of type-casting.

Survivors from drowning have often described how pictures from their past lives have flashed by as they sank beneath the waves. And what may have seemed to them a playback of fifty or more years, may, in effect, have taken place in two or three seconds or less. In the concluding chapter of *Pincher Martin,* when Captain Davidson is asked if Martin can have suffered, he replies, having examined the corpse, that Martin "didn't even have the time to kick off his sea-boots." In other words, his physical death was instantaneous with his hitting the water. But does such a death signify the complete end? Does the soul leave the body instantly — or is this to beg the question since Martin believed in nothing except the importance of his own life? Or, was there a split second before his first and second deaths when, though Martin battled to prevent God from taking possession of his ego (others might call it his soul), there came a moment when the victory had to be conceded to "the black lightning"? The answer to these problems would seem to be given at the close of Chapter Thirteen:

> The lightning crept in. The centre was unaware of anything but the claws and the threat. It focused its awareness on the crumbled serrations and the blazing red. The lightning came forward. Some of the lines pointed

to the centre, waiting for the moment when they would pierce it. Others lay against the claws, playing over them, prying for a weakness, wearing them away in a compassion that was timeless and without mercy.

This is the one direct statement in the novel which suggests that Martin, whether he likes it or not, will have an after-life. Earlier, on the rock, he has cried out "I am Prometheus" and tried to play the part of the Greek who defied the Deities. But he is an actor, and his shouts, threats, and blasphemies are very much the rantings of an actor. A time has to come when the curtain will descend and the setting against which he is acting will be shown to be no more than cardboard. Martin knows this — and so does his captive audience of readers. But is there anything behind the cardboard, or is it a void? Golding tells everyone (except Martin) that behind it there exists a reality that is "timeless" — namely, the reality of God. Then in the next and final chapter, set in the Hebrides, where Martin's body has been washed up, he attempts to put against this view that God is a certainty, the view that the reality of an after-life is an open question. Thus when Captain Davidson, a corpse-disposal officer, is asked by an islander whether he would say there was any surviving after death, neither a Yes nor a No follows. He merely asserts that in the case of Martin's drowning, there was not any suffering. The book finishes on a note of ambiguity.

Still, there can be no ambiguity about Golding's view expressed at the end of the previous chapter — a view subsequently enforced by his comments in the *Radio Times*. The only puzzle to be cleared up is why Golding should have chosen as his central character "the nastiest type of individual" he could imagine.

Let there be no mistake: the tenacity with which Martin clings to life, and the ingenuity with which he creates the rock, have a certain heroic quality about them. There is something stirring about a man refusing to be annihilated by his fate. Yet Christopher Hadley Martin is portrayed as he has always been, as a complete rotter. I choose the term advisedly. During his life he has employed the power of sex, whether with women, men, or boys, as a means to promote himself. "I climbed ... over the bodies of used and defeated people," he boasts.

In the Royal Navy, anyone surnamed Martin can expect to be nicknamed Pincher; but in the case of this Martin it could not be more apt. He will pinch anything from a cash-box to a reputation. Christopher, his first name, derives from Christ-bearer — and the author cannot have missed the irony when selecting it. Christopher's besetting sin is greed, a greed that rules out the possibility of there being any such thing as a selfless love — either human or divine.

When the book first came out many reviewers identified themselves with Pincher Martin. Golding was delighted. Greed in Martin's case may be supreme greed, but the fact that there was this identification suggested to the author that the idea of sin was not so generally forgotten as is customarily supposed. So, in assessing this his most religiously committed novel, the parable of the shepherd and the lost sheep is brought to mind: for there is more joy in Heaven "over one sinner that repenteth ... than over ninety and nine just persons, what needeth no repentance."

At first sight then, Martin's defiance of Heaven is characteristic of a man who does not know what repentance means and who seems to have no redeeming features. Yet to admit this would strike at the heart of Christian belief which accepts that the Crucifixion was an individual act of universal redemption; it would deny that "the nastiest type of individual" *can be* redeemed. The challenge therefore that Golding presents himself, both as a novelist and a believer, is a self-imposed one: it is how to square the concept of man's free-will with that of an omnipotent Deity. Further, in so highly complicated a story, his reply is a profoundly simple one — namely, that God's ways are always mysterious. In fact, Golding's choice of "the black lightning" as an image of God proves to be no more than a variation on the medieval poets' image of God as "the Sun." In each instance too, the rays of both are charged with everlasting mercy.

St. Augustine once wrote of a man falling into a river: "The mercy of God may be found between the bridge and the stream." In the case of Pincher Martin, it would seem, the bridge was that of *H. M. S. Wildebeeste* and the stream was the mid-Atlantic.

NEVILLE BRAYBROOKE

At Angkor Vat

On one side of the dead edifice
seated in a long-forgotten shrine
hewn from still living rock,
a carved row of ageless gods
sing in the shadowed silence
with smiling parted lips.

Secret is their hidden recess,
occult the ways of ingress,
curtained by a rain-jewelled
arcane liana's large-leaved screen.

LILA RAY

EDITH B. SCHNAPPER

An Approach to Yoga

[This is the second and concluding part of Miss Edith B. Schnapper's thoughtful article.—ED.]

II

THE PART THE GURU PLAYS in our lives is mainly twofold. Through him we become a link in the unbroken chain of a living tradition stretching back in time to a revelation of superior knowledge or insight that is even now capable of kindling the flame of aspiration in us. Furthermore, through opening ourselves to his influence the deeper meaning of discipleship is revealed to us; it is the realization of the presence of the *Sat Guru* in us, the Divine Teacher within.

According to Indian teaching, at crucial points in the history both of mankind and the individual, the Divine reveals Himself in human form. On the highest plane this is the appearance of a Krishna, a Buddha, a Christ; on the plane of our own lives it can happen to any of us in and through a teacher. In the words of Shri-Ramana-Maharshi:

> The scriptures declare that, for the sake of the aspirant, who, seeking true Knowledge and Enlightenment, in other words to realize the Supreme, is devoted to the Lord with no desire but to obtain His Grace, that Divinity which is really the core of his being and is ever present in him as pure Consciousness, the Seer of sight, takes up at the right time, as a result of such devotion and out of solicitude for him, a human form with the threefold inherent qualities of Sat-Chit-Ananda and appears before him as the Master. Further, the scriptures state explicitly that through His Grace the Master helps and enables the disciple to lose himself utterly in and become even as or identical with his Master. The Master should therefore be recognized as none other than the Supreme Being.[4]

In the East, notably in India, it is still an accepted fact that the guidance of a teacher is indispensable in the training for the life of the Spirit; does this also apply to the West? In other words, is it more likely that our research for a *Guru* will lead us to a Hindu Swami or Yogi, a Buddhist Bikkhu, Lama, or Roshi, a Sufi Murshid, or could it equally be a Christian Priest?

Within the present set-up of the Church the need for personal instruction by a teacher hardly finds a place. The role a priest plays and the task he fulfils are different from that of a Guru. First and foremost, he is the spokesman of one particular religious denomination, performing its

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[4] *Spiritual Instructions*, pp. 10-11

set rituals, ministering its sacraments, expounding its doctrines and preaching its moral code. As such he, indeed, forms a link between the faithful, those who accept and obey the articles of Faith as a condition of membership, and God's Grace. Personal contact with individual members of his flock, however, happens almost exclusively on the social or ethical level when he helps and advises in material and moral problems. There are, no doubt, priests who have taken it upon themselves to act as spiritual directors, recognizing the prevalent need, but they are exceptions and such activities are usually "extra-mural"; they do not fit into the present framework of the Church. There is yet another difficulty. Through long years of neglect the psychological knowledge required for detailed spiritual guidance is no longer readily available, with the result that the urgent need of a growing number of people, especially amongst the young, cannot be met. However, because of the very character of its present function, it is probably unfair to look to the priesthood for help in this predicament. The fact is that a *Guru* occupies an intermediary position between the priestly office and the individual and it is such intermediaries that are almost impossible to find in the West. The monastic orders are much more in a position to fill this gap, all the more so as it is there that the knowledge of practical instruction in spiritual disciplines has been kept alive and is still being applied. What is needed here, however, is an adaptation from monastic to "worldly" usage.

Between our first setting out on the Path of self-perfection and its consummation, the realization of the "That Thou art" of the Indian Scriptures, lies *sadhana,* the yogic training attending the "Practice of the Presence of God."

There are perhaps almost as many systems of Yoga and variants within any one system as there are aspirants. However, it is important that we should practise a discipline that suits our psychological disposition and need as well as our hereditary background. Fundamentally our discovery of a suitable *Yoga* is not only closely linked with our discovery of a teacher but is identical with it. In actual practice, however, many of us try our hands at *yogic* disciplines long before we are under the guidance of a Master. When this happens it is as well to remember that it is unknown territory we are about to enter; it is a journey into the interior where we can neither predict our reactions nor explain them and where we are therefore in danger of being overwhelmed by them. Books on Yoga are helpful but they cannot replace the give and take of a teacher-disciple relationship in which the disciplines are chosen and adapted to meet individual needs. Our self-awareness being limited at best, it is usually impossible for us to decide from the printed page what is relevant to our

own situation and many a seeker has come to grief by imagining that for him personal guidance is unnecessary.

At the core of every *yogic* training lies a will to change and the firm conviction and faith that a change of ourselves is possible. This gives us the staying power necessary to face and overcome the difficulties and obstacles which life, and above all we ourselves, supply in abundance. Most of these originate in our busy minds which, by approval or disapproval, by doubts, explanations, imaginings, and fears, interfere in a thousand ways. It is for this reason that practically all *Yogas* begin with some disciplines designed, in a direct or indirect way, to quieten the mind and shift our attention away from the constant flow of our thoughts. For instance, concentration in the heart as a centre of love and devotion has proved a powerful antidote to an unruly and overbusy mind. Whatever our natural disposition, heart and mind as well as the vital and physical have to be brought into the sphere of influence of our *Yoga,* a process that can be compared to a thoroughgoing therapy aiming at a total transformation. Like medicines, *yogic* disciplines are given for a specific purpose and it is therefore inadvisable to choose or mix them at random. Moreover, although the process is usually slow and often painful, once we have embarked on a discipline we should stick to it unless there are compelling reasons for changing it.

A sure sign that the *Yoga* chosen is right for us is when it speaks to the whole of our being; mind and reason must give their consent, the heart its approval, and both the vital and the physical their dynamic support. Unless such a co-operation is eventually achieved, the alternative is to subdue forcibly those parts in us that withhold their consent. That this can be done ascetics of all ages and traditions have shown. This way, needing rigorous and sustained practices of self-denial, leads to a life of complete or partial withdrawal from the world. Moreover, by repressions and mortifications we cannot hope to purify and transform either our personality as a whole or the world around us. We impair the one and opt out of the other. Today this approach is more and more rejected and the purpose and aim of Yoga is increasingly seen to be a transformation of life in its fullness, individual and collective, and the place to do this to be in the world, for only that which has been fully accepted can ultimately be transformed.

In Yoga the attempt is made to break through the limits of our normal awareness and raise it to levels of experience that are ordinarily beyond our reach. We are shown a way of throwing off the vice-like grip our thoughts, emotions, and vital and bodily desires exert upon us, together with our habitual and often automatic reaction to them. When such a

break-through occurs and we are able to open ourselves to a plane of being not under the sway of our ego, a contrary motion appears to set in which, symbolically, has always been described as a descent of the higher into the lower or of light into darkness. What is implied here is a double movement, an ascent of aspiration and individual effort and a descent from above. As has been said:

> The aim of all spiritual discipline and devotion is to focus on the intellectual and sensory planes a radiance from above and beyond them, which releases the true light within us.[5]

The flame within seeks to ascend to the heights to meet and unite with the light descending from above. This points to the fact that the ascent alone, our efforts to raise a purified consciousness to greater heights, is not enough; it has to be initiated, sustained, and fulfilled by a downward movement from on high. The soul that experiences this descent insists that it appears to happen gratuitously, that all or any of our previous labours cannot be regarded as its sole cause. An element has entered that, following devotional and theistic religions, is known by the name of Grace. Grace, in its widest sense, is supra-human intervention in the human condition and as such we can neither command nor control or manipulate it. Although our mind cannot grasp the condition of its working, it needs our response. We hope and prepare ourselves for its coming and feel that openness, sincere aspiration, and devotion are necessary requisites; yet we know too that virtuous conduct and meritorious acts in themselves cannot call it down, just as sin and wrongdoing does not exclude us from its action.

> It is a power that is superior to any rule, even to the Cosmic Law [says Shri-Aurobindo in one of his letters to a disciple], yet it is not indiscriminate — only it has a discrimination of its own which sees things and persons and the right times and seasons with another vision than that of the Mind or any other normal Power. A state of Grace is prepared in the individual often behind thick veils by means not calculable by the mind and when the state of Grace comes, then the Grace itself acts.[6]

When this happens, our endeavours and the action of Grace fuse and we experience ourselves being taken up into a wider existence. Instead of separation there is now union and we feel that this has come to us from a higher or deeper level, from above or within.

> We can call it the Divine Grace; we can call it the Self within choosing its own hour and way to manifest to the mental instrument on the sur-

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[5] H. I'ANSON FAUSSET: *The Flame and the Light*, p. 17

[6] SHRI-AUROBINDO: *On Yoga*, II. Tome One.

face; we can call it the flowering of the inner nature into self-realization and self-knowledge. As something in us approaches it or as it presents itself to us, so the mind sees it.[7]

It can also be seen as answering the divine call, as the Gopis answered Krishna's flute and St. Paul answered Christ's call on the way to Damascus. This call can take many forms. It can overwhelm us by its power or it can come like "a thief in the night." Is it that Krishna's flute never stops playing and that the nature of our response depends on the degree of our openness to receive it? Many have felt something like this when they first made the discovery that there is a More to be known and experienced, when the words of a text suddenly came to life, when they found their Teacher or when they realized the divine Indwelling. The last words of Krishna in the *Bhagavad-Gita* speak of this crowning event:

> With the Lord in thy heart take refuge with all thy being, by his Grace thou shalt attain the supreme peace and divine status.

The mysterious fusion in Grace between our own efforts and an extra-personal power can be experienced but it cannot be rationally understood. It is a synthesis of opposites belonging to different levels of existence. Our reason tells us that opposites are mutually exclusive and we therefore break asunder that which in immediate experience is known to be one. This is what has happened again and again to the opposites of self-effort and Grace. Where some schools teach an exclusive reliance on the action of Grace for spiritual growth and eventually liberation, others emphasize the need of complete independence of anything but self-help. The first maintain that our intrinsic helplessness or sinfulness make any effort on our part pointless and our only hope lies in an intervention of divine Mercy and Grace. The second are likely to advocate extensive austerities and a "conquer or die" discipline. Both necessarily lead to distortions and often absurdities, because one cannot exist creatively without the other. In any genuine search for Truth the action of Grace is naturally present even where the emphasis appears to be wholly on self-effort; just as no follower of an other-power school can hope to succeed without the help of his own efforts, even if what is asked is "only" an initial act of surrender. In fact there is hardly anything more difficult to do and maintain than a surrender of oneself. Perhaps our time, as never before, needs a realization that our own efforts unaided by Grace have led us astray; that, in fact, they are powerless to bring about that fundamental change in the individual, the collectivity and the world we so desperately seek. Our own power, which is increasing steadily and at

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[7] *Ibid.*

a frightening pace, is self-destructive unless it is informed, illumined, and made creative by the action of the "other-power." For our ascending aspirations to bear fruit we need the transmuting touch of Grace from above. How to prepare the ground for this synthesis to take place, not once but continuously and in a thousand different ways in everyday life, is perhaps the most vital question of our time.

EDITH B. SCHNAPPER

After Beethoven

After the lightning-flash, the thunder-clap
And the cool streams of sound that held me tranced an hour,
I no longer rebel against the sordid fact;
Like a flower in moonlight I am open to the dew of
    strange dreams
And the enchantment of strange voices,
The lamplit streets are the streets of another world,
I talk with friends who are strangers
And walk shadowy streets among shadowy crowds.

HERBERT BLUEN

SUSHIL KUMAR JAIN

Indian Elements in the Poetry of T. S. Eliot

With Special Reference to the Influence of the *Bhagavad-Gita*

[We welcome to our pages Shri Sushil Kumar Jain, who has devoted his years of study to literature, education, librarianship, and especially the science of bibliography. At present he is Reference Librarian and Lecturer in Asian Bibliography at the University of Windsor in Ontario, Canada. He presents a well-documented study of the influence of certain Indian sources, especially the *Bhagavad-Gītā*, on the poetry of T. S. Eliot. The article should prove of great interest.—ED.]

INDIAN THOUGHT has attracted many intellectuals in the West, among whom, in modern times, T. S. Eliot is notable. While at Harvard, in September 1911, Eliot enrolled in Lanman's[1] Indian philology course. For two years Eliot studied Sanskrit in Lanman's library and during the second year he read Indian philosophy under the direction of James Haughton Woods, a versatile man who had taught history, philosophy, anthropology, and comparative religion; who had travelled in India and Japan; and who was at work, while Eliot was his pupil, on his *Yoga System of Patanjali,* published in 1914.[2]

After the spring of 1913 Eliot withdrew from the Sanskrit courses, but he has left behind, for us, a complete record and explanation of his short courtship with the East. Eliot recorded in the Page-Borbour Lectures which he delivered at the University of Virginia in 1933:

> Two years spent in the study of Sanskrit under Charles Lanman, and a year in the mazes of Patanjali's metaphysics under the guidance of James Woods, left me in a state of enlightened mystification. A good half of the effort of understanding what the Indian philosophers were after—and their subtleties make most of the great European philosophers look

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[1] Charles Rockwell Lanman, born in 1850, had learned Sanskrit at Yale under William Dwight Whitney, then had gone to Tübingen to study the Vedas under Whitney's German guru, Rudolf Roth, when he was thirty. President C. W. Eliot had called him from the Johns Hopkins University to head Harvard's Indic studies.

While at Harvard Lanman edited the Journal and Proceedings of the *American Oriental Soeiety* and planned and edited the Harvard Oriental Series. He also wrote a *Sanskrit Reader* (1884).

[2] Patanjali . . . Yeats, in a work of his old age, recorded Eliot's view of Woods's translation of Patanjali, and contrasted it with his own view: "Some years ago I bought *The Yoga-System of Patanjali*, translated and edited by James Horton Woods and published by the Harvard Press. It is the standard edition, final, impeccable in scholastic eyes, even in the eyes of a famous poet and student of Sanskrit, who used it as a dictionary. But then the poet was at his university, but lately out of school, had not learned to hate all scholar's cant and class-room slang, nor was he an old man in a hurry"—*Introduction to Aphorisms of Yoga by Bhagwan Shree Patanjali done into English* . . . By Shree Purohit Swami (London, 1938, reprinted 1952).

like schoolboys — lay in trying to erase from my mind all the categories and kinds of distinction common to European philosophy from the times of the Greeks. ... And I came to the conclusion ... that my only hope of really penetrating to the heart of that mystery would lie in forgetting how to think and feel as an American or a European: which, for practical as well as sentimental reasons, I did not wish to do.[3]

This statement explains, partly at least, a kind of disassociation which exists in Eliot's approach to Indian thought — an intellectual identification combined with an emotional detachment.

In his radio talks of 1946 on "The Unity of European Culture" Eliot recalled:

Long ago I studied the ancient Indian languages, and while I was chiefly interested at that time in Philosophy, I read a little poetry too; and I know that my own poetry shows the influence of Indian thought and sensibility.[4]

There are three outstanding passages in which Eliot explicitly incorporates memories of his reading in Sanskrit literature: the final section of *The Waste Land* with its red glimpses of Indian landscape, its myth of the thunder-god releasing the pent-up rivers, and its three interpretations of the thunder as three complementary commandments or keys to life; the middle section of *The Dry Salvages* with its dramatic allusion to Arjuna's dilemma, whether to advance to the battle against his kin, and his decision to "fare forward" after he has heard Krishna expound the duty of man; and the poem entitled "To the Indians Who Died in Africa"[5] which was written for a special purpose and was published in Queen Mary's book for India.[6]

It is in the last section of *The Waste Land* that Eliot shows his real indebtedness to the Hindu scriptures. We have in the second section of the fifth chapter the following lines:

Ganga was sunken, and the limp leaves
Waited for rain, while the black clouds
Gathered far distant, over Himavant.
The jungle crouched, humped in silence.
Then spoke the thunder
DA.[7]

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[3] T. S. Eliot, *After strange Gods ; a primer of modern heresy* (London : Faber, 1934), 40

[4] Radio talks . . . Published as an appendix to Eliot's *Notes towards the Definition of Culture* (London, 1948)

[5] Although the poem does not find a place in *The Complete Poems and Plays 1909-1950* (*C.P.P.*), it is included in the recently published *Collected Poems 1909-1962*.

[6] (London, 1943), 61

[7] *C.P.P.*, p. 49

As explained above, there is no doubt that the whole imagery and text is taken from the Sanskrit sources. The poet has himself given us his source: the *Brihadaranyaka Upanishad*.[8] The reference is to Prajapati's instructions to his three kinds of sons — gods, men, and Asuras or demons, who understand the syllable *Da* as three different things. The gods understand it as "self-control"; the men as "giving"; and the Asuras as "compassion."

> That very thing is repeated by the heavenly voice, the cloud, as "Da," "Da," "Da":
> "Control yourselves," "Give," and "Have compassion." Therefore one should learn these three — self-control, charity, and compassion.[9]

Likewise the *Bhagavad-Gita* (XVI.21): "Lust, anger and greed — these are the three gateways to hell, destructive to the self: therefore one should renounce these three." The prevalence of lust and sterility is one of the major themes of *The Waste Land* and it provides the very title of the section "The Fire Sermon." In another section of the poem, it is this control of the passions that is emphasized by Eliot in these lines:

> *Damyata*: The boat responded
> Gaily, to the hand expert with sail and oar
> The sea was calm ...[10]

Charity is taken by Eliot in the widest sense of self-abnegation, "the awful daring of a moment's surrender," while compassion is a way out of one's sense of isolation:

> *Dayadhvam*: ...
> each in his prison
> Thinking of the key ...[11]

But it must be remembered that Eliot only refers to the possibility of salvation if the inhabitants of the waste land are capable of this kind of self-sacrifice. The sacrifice itself is beyond the scope of the poem, which would have had a different ending if Eliot had not remained satisfied merely with shoring "these fragments" against the ruins.

Buddhism also emphasizes this kind of discipline of the self, attained through sympathy and compassion. Buddha said to his disciples:

> Now this is what you must practise well, my monks: our tempers must remain unruffled, no evil shall issue from our lips, we will remain

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[8] "Notes on *The Waste Land*," *C.P.P.*, p. 54

[9] Madhavananda, ed. *The Brihadarankya Upanishad*, chap. 5, sec. 2, verse 3

[10] "What The Thunder Said," *The Waste Land, C.P.P.*, p. 49

[11] *Ibid.*, lines 415-6.

friendly and sympathetic in a temper of loving-kindness, without secret malice.[12]

But Buddhist thought propounds no ethics of action, and a mind like Eliot's could not remain content with the ethics of withdrawal from the world that Buddhism preaches. No better guide to the ethics of action can be found than the *Bhagavad-Gita,* with its integration of the ethical and the philosophical expressed through the sublimest kind of poetry. That is why Eliot says in his essay on "Dante" that "the next greatest philosophical poem to the *Divine Comedy*"[13] within his experience was the *Bhagavad-Gita.* We find Eliot embodying some of the teachings of the great Indian classic in *Burnt Norton, East Coker,* and *The Dry Salvages.* There is in the *Bhagavad-Gita* the scene where Krishna, at Arjuna's request, assumes his divine form, revealing all the horror and glory of creation, but the revelation is so overwhelming that Arjuna cannot endure it:

> The flames of thy mouth devour all the world.
> Thy glory fills the whole universe.
> But how terrible thy splendour burns![14]

The scene is echoed by Eliot in the lines from *Burnt Norton*:

> Yet the enchainment of past and future
> Woven in the weakness of the changing body,
> Protects mankind from heaven and damnation
> Which flesh cannot endure.[15]

Again the doctrine of non-attachment preached by Krishna to Arjuna is echoed in several lines of *East Coker* and *The Dry Salvages.* When Arjuna was hesitating to take up arms against his own kith and kin in the battlefield, Krishna buoyed him up with these words:

> Set thy heart upon thy work, but never on its reward.
> Work not for reward; but never cease to do thy work.[16]

Eliot expresses similar sentiments in the fifth section of *East Coker*:

> ... But perhaps neither gain nor loss.
> For us, there is only the trying.
> The rest is not our business.[17]

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[12] Albert Schweitzer, *Indian Thought and its Development* (London), 107.
[13] T. S. Eliot, *Selected Essays* (London: Faber, 1951), 258.
[14] Juan Mascaro, tr., *The Bhagawad Gita* (Penguin Classics), 11-30.*
[15] *C.P.P.*, p. 119
[16] Mascaro, *op. cit.*, 2-47
[17] *C.P.P.*, p. 128
* The first Arabic numerals refer to chapter and the latter ones to the verse number.

In the eighth chapter of the *Bhagavad-Gita*, again, we have Krishna telling Arjuna: "And he who at the end of his time leaves his body thinking of me, he in truth comes to my being: he in truth comes unto me."[18]

Eliot repeats these words of Lord Krishna in *The Dry Salvages*:

> ... 'on whatever sphere of being
> The mind of a man may be intent
> At the time of death'—[19]

As Philip Wheelwright points out in his essay on "Eliot's Philosophical Themes":

> Eliot's sure catalytic instinct here ... has been to synthesize the Hindu idea of rebirth, self-discipline and reverent concentration upon the "Unmanifested beyond the unmanifested" with Heraclitus's idea of the relevance of rebirth to every temporal moment.[20]

The influence of Upanishadic thought is also traceable in Eliot's poetry. Reference has already been made to the *Brihadaranyaka Upanishad* in connection with the voice of the thunder in *The Waste Land*. The negative way to the attainment of the Absolute is emphasized in the third verse of Part II of *Kenopanishad*: "It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well; and known to those who do not know."[21]

This is the humility of non-knowledge and of the complete renunciation of the self which enables one to merge oneself with the Brahman. This is what Eliot also emphasizes at the end of the third section of *East Coker*:

> And what you do not know is the only thing you know
> And what you own is what you do not own
> And where you are is where you are not.[22]

Even these few references alone would justify the terms Eliot spent in his Sanskrit courses, for, as Herbert Howarth says, "they bestow on English something no other writer has given: dramatic material from the Sanskrit tradition, and presumably a tincture, at least, of the style and sensibility of the works on which they depend."[23] He adds, "By Eliot's intermediacy these touches of India have become part of the living system of English thought."[24]

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[18] Mascaro, *op. cit.*, 8-5

[19] *C.P.P.*, p. 134

[20] B. Rajan, *T. S. Eliot: Focus Three* (London, 1947), 105

[21] Swami Gambhirananda, tr., *Eight Upanishads*, p. 64

[22] *C.P.P.*, p. 127

[23] Herbert Howarth, *Notes on Some Figure behind T. S. Eliot* (London: Chatto & Windus, 1965), 202

[24] *Ibid.*

In the end, a mention must be made of the poem entitled "To the Indians Who Died in Africa." None of Eliot's well-known critics mentions the poem except Grover Smith Jr., who says:

> The poet of *Bhagavad-Gita* attributed to Krishna the command to pursue ordinary activity without attachment to the fruits of action. In the poem "To the Indians Who Died in Africa" (1943) ... Eliot referred pointedly to the Hindu doctrine.[25]

The poem is in four stanzas.*

In the first two stanzas, the poet draws the picture of a happy old warrior, "scarred but secure," whose destination is his home, where he enjoys the privileges of his wife's cooking, his fire, and watching his grandson play with "the neighbour's grandson" in the evening hours. In the last two stanzas, Eliot points out that "a man's destination is not his destiny" and that:

> where a man dies bravely
> At one with his destiny,

there "the soil is his." A land does not belong to anyone, and a man from the land of the Five Rivers (the Panjab) in India and one from the Midlands in England may share the memory.

Structurally, the poem moves from the material plane to the spiritual, from man's destination on earth to man's destiny in death. The first two stanzas form a unit. A sense of man's attachment is very well suggested in the beginning of the poem in such phrases as "his own village," "his own fire," "his wife's cooking," and "his grandson." The next unit of the poem, beginning with

> A man's destination is not his destiny.
> Every country is home to one man
> And exile to another,

introduces the thought of detachment — detachment even from homeland. This thought is further reinforced in the first line of the last and longest stanza: "This was not your land, or ours."

Beginning with the idea of attachment to homeland and touching on the thought that a country may be home to one and exile to another, the poem makes the point that a man belongs where he dies bravely. From the contemplation of the fruits of victory the poet takes us to the cessation of thoughts about rewards of action.

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[25] Grover Smith Jr., *Eliot's Poetry and Plays : A Study in Sources and Meaning* (Chicago, 1956), 277

* All four were quoted by Shri G. Nageswara Rao in THE ARYAN PATH, March 1968, pp. 127-8, in his article on the poem.—ED.

The final stanza in seven lines puts more emphasis on the spiritual and eternal. The exhortation to pursue action without regard to its fruits is in the manner of Krishna's advice to Arjuna, and perhaps the direct manner of address was suggested by the dialogue of the *Bhagavad-Gita*:

> For no one even for a moment
> Remains at all without performing actions;
> For he is made to perform action willy-nilly.
> Except action for the purpose of worship,
> This world is bound by actions;
> Action for that purpose, son of Kunti,
> Perform thou, free from attachment (to its fruits)[26]

It will one day be an attractive study for a comparatist who enjoys the necessary knowledge of both ancient Indian poetry and the traditions of English literature to define the influence of which Eliot speaks; to say whether his metrical innovations owe anything to the metres of Sanskrit, whether the internal rhymes which are rich in his middle period were encouraged by the internal rhyming which is said to be elaborate in certain Sanskrit poets, and what images were fostered by his reading of the early poets and philosophers.

> I had mastered the "Bhagavat Gita,"
> And cured my soul ...

SUSHIL KUMAR JAIN

The idea of the perfect unity of all can at last be achieved, in real life, one way only: through the fullness of perfect individualities. Therefore the ultimate goal is inseparably twofold: namely the highest development of every individuality, and every individuality's fullest union with all. ... The world needs us as much as we need it.

—VLADIMIR SOLOVIEV

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[26] Franklin Edgerton, tr. *The Bhagavad-Gita* (Cambridge, 1952), Harvard Oriental Series, Vol. XXXVIII. 3-5; 3-9

ANASUYA R. SHENOY

The Ruler and the Ruled in the *Mahabharata*

[Smt. Anasuya R. Shenoy has culled from the *Mahābhārata,* mainly from the counsel of Bhīṣma, valuable ideas, there expressed in the form of precepts for a king, but applicable today as views on the proper relation between rulers and ruled in any stable society. It is of particular importance to reflect that the king is assigned more responsibilities than absolute privileges.—ED.]

IT IS SAID that with every passing age Truth declines in power, civilizations rise and fall, and governments tend to oppress people more and more, like the proverbial fence that eats away the crops for whose protection it was erected. Warring ideologies arise, shifting the emphasis from man to material, until the individual completely loses his own identity and dignity, and becomes a slave in a system of his own making. In the context of this modern dilemma let us see what the past has to offer in the way of guidance as to the responsibilities and duties of governments and people.

In the monumental *Mahabharata,* in the *"Santi Parva,"* in answer to a question about kingly duties, Bhishma the great elder gives an interesting reply to Yudhishthira:

> Whether it is the king that makes the age or it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age.

In modern parlance, it may well be the answer to the question whether environments are responsible for the individual or it is the individual that bears the responsibility in moulding and shaping his environments. Throughout the pages of the *Mahabharata* we find that it is the individual that is assigned the supreme place and systems are regarded as but the handiwork, the expressions, of his own individuality and subject to his will and welfare.

Thus, when the king adheres to righteousness, the *Krita Yuga,* the Golden Age, sets in; for, "With the growth of righteousness creatures grow, with its decay creatures decay." In the *Treta* Age the king adheres only to three-fourths of righteousness; and the *Dwapara* Age sets in when only half of righteousness is observed by the king. In this age "earth yields crops only by half." When the king oppresses his subjects by evil means the *Kali* Age sets in. In this age, "the hearts of men fall away from their duties, clouds do not pour seasonably, and crops fail."

The duties of the king not only cover the visible plane but take cognizance of the ethical and moral planes also. Thus, the king earned a share of

the merit earned by the people under his rule, and also shared the sins of the people, as he was held responsible for the omissions and commissions of his subjects in proportion to his diligence or negligence in their welfare.

Protection of his subjects, administration of the kingdom according to the dictates of justice, and keeping an eye on the discharge of duties by all men according to their respective *Dharma* constituted the highest duties of a king. It was not an already existent class or caste that marked an individual as its member; each individual was classified according to his temperament, his mind, and his inclinations, which constitute human nature. The duties of each caste were distributed according to these qualities born of their own nature. Thus, the duties of the *Brahmana* — the intellectual — such as imparting knowledge, presiding over religious functions, etc., sprang from his very tendencies of serenity, self-restraint, austerity. Those of the *Kshatriya* — protection of the weak, valour in battle, etc., sprang from his tendency of prowess, firmness, and courage. *Vaishya* minds gravitate towards ploughing, trade, bartering. *Shudras* preferred the duty of service. In the *Mahabharata* these several duties are pointed out as proper for the respective castes because flowing from the working of Nature's Law, as pertains to the qualities a person is born with. The king's duty was to see that they did not waver from their path of *Dharma* and performed it in righteous ways. Nowhere was it laid down that the king should take upon himself the duties of his citizens, however inefficient they might be. He was a referee who watched to see that they played their game well each in his respective place.

For, "One should perform one's own duty even though without excellence, rather than do another's better." Society or *Varnashrama-dharma* existed for the welfare of the individual and not vice versa. And government existed for the welfare of society.

The king had to subdue himself before seeking to subdue his foes. Self-control was an indispensable virtue. Centuries ago, Confucius must have meant the same thing when he said, "First learn to govern yourself when you want to govern others."

The specific duties of government included the realization of taxes; storing of what should be stored; gratifying the soldiery; supervision over subjects; filling the treasury; looking after friends living in enemy territory; observation of the dictates of policy.

As regards taxation, Bhishma advises Yudhishthira: "Imitate the example, O King, of the flower-gardener and not of the charcoal-maker." The former waters his trees and plants, and gathers only their produce. The latter uproots trees and plants and burns them to produce his stock-in-trade. He further counsels:

> Never, O King, levy taxes such as would emasculate your people. That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures and motivated by *Artha* only is said to harm himself.

Taxes were to be realized with consideration, never taking anything from the subjects capriciously and without cause, never imposing them unreasonably and on persons unable to bear them. No tax should be levied without ascertaining the out-turn and the amount of labour that has been necessary to produce it. Taking note of the sales and purchases, the state of the roads, the food and dress and the stocks and profits of those engaged in trade, should the king levy taxes on them. Bhishma further says, "A sufficient margin of profit should be left for the producer. If not, O King, one would refrain from work."

When a question was asked as to how the king should behave if, notwithstanding his great wealth, he desires for more, the answer was given that "the king should gather wealth like a bee gathering honey from plants," i.e., without injuring the source; or like drawing milk from a cow after the calf has been fed. If the cow be milked too much, the calf grows up lean and fails under burdens. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. The simile has also been given of a tigress carrying her cubs — carrying them in her teeth but never piercing them. So the subjects should not be conscious of the taxes. Bhishma further says, "He is the best of kings whose subjects need not to hide their wealth and are conversant with what is good for them."

The king had a right to only one-sixth of the incomes of his people:

> With a sixth part upon fair calculation as his tribute, with fines and forfeitures levied upon offenders, with imposts according to the scriptures upon merchants and traders in return for the protection granted to them, a king should fill his treasury.

The king was advised always to protect the *Vaishyas* (traders), adopt measures to inspire them with a sense of security, and act in such a way that their productive powers might be enhanced; for *Vaishyas* increase the strength of a kingdom, improve its agriculture, and develop its trades. A *Vaishya* who traded with others' wealth had a right to a seventh part of the profits. In agriculture also, if he cultivated another's land, he took a seventh part of the yield for himself. A feeling of healthy rivalry was encouraged among those appointed to offices "connected with profit and other important matters" as they bring about prosperity.

Emphasis was laid again and again on the administration of justice.

The suppression of robbers was the king's highest duty. If a subject's wealth was stolen by thieves the king was called upon to compensate from his treasury. "Let there be no beggars and no thieves in your kingdom, O King," was a blessing pronounced on the king by the *Brahmanas*. The king had less rights than responsibilities. He was enjoined by advisers: "Remaining in power, O King, do not live upon the powerless people." Confucius must have meant the same thing when he said, "The Builder of the State builds by discarding privileges and assuming responsibilities."

The king governed with a council of ministers. The judiciary was most important, as time and again emphasis was laid on the proper administration of justice. "The king should be devoted to truth. There is nothing which contributes so much to the success of kings as Truth," Bhishma says to Yudhishthira. To hear the complaints and answers of disputants in judicial suits the king was urged always to appoint persons possessed of wisdom and knowledge of the affairs of the world. The king must never inflict punishment without careful inquiry. In disputes between the parties the decision was to be based upon the evidence of witnesses.

Great importance was given to the choice of ministers. They must be of good character, free from avarice, high-souled, free from vices like adultery, and incorruptible. They must be able to read all signs and gestures, know the requirements of place and time, and be well tested and resourceful. After consultations, the king should publish in his kingdom for the information of his subjects the results of such deliberations. The king should also consult persons in whom the inhabitants of both capital and provinces repose confidence as righteous, who are competent and conversant with the rules of policy. Legislators should be modest, self-restrained, truthful, sincere and *courageous to say what is proper.*

Shutting his eyes in the first instance to the faults of ministers, the good king eradicates them one by one. The king should prove the faults and bear down on them one after another. An efficient spy system was part of the king's government. Not only were spies sent abroad to other kingdoms but the king's own spy reported doings in his own city. Often the king himself went out in disguise to see and hear the troubles and complaints of his subjects.

The king's roots were said to be his treasury and his army. His army again had its roots in his treasury. It was the duty of the king to gratify the soldiery and appoint as commanders men conversant with different kinds of battle array and with the uses of engines and weapons. They must be able to bear exposure to rain, cold, heat, and wind and must remain watchful at all times.

In war and peace the king should maintain the dictates of policy and the rules of conduct according to morality. "The king should make peace with those foes with whom peace should be made and wage war with them with whom war should be waged."

It was laid down that the king "should build up his victory by means other than war." Victory through war is said to be the worst. "Death through *Dharma* is good, not victory through a sinful act." "Preparedness for war with readiness for peace" should be the policy of wise kings. The king was also advised to show compassion after smiting the foe. Bhishma says,

> "The fame of the king, O Yudhishthira, who displays forgiveness after conquest spreads more widely. Foes should be subdued and checked as a son by a sire, without wrath, and without destroying."

Forgiveness was considered a great virtue in a king. During war the rules of righteous war were to be strictly observed. A king must always fight with a king and antagonists fallen into distress should never be struck. Poisoned arrows must never be used, and a wounded man should not be slain or one whose weapon is broken. Battles should be fought fairly. There were six kinds of citadels for the use of a king. Water citadels (those surrounded by a river), earth citadels (built on a plain with high walls and trenches around), hill citadels, and human citadels, which are unfortified cities protected by guards and population.

A king should never slay an enemy envoy under any circumstances; "the king who slays an envoy sinks into hell."

Anarchy was supposed to be the worst possible of states. For, "Agni does not convey to the Gods the libation that is poured upon him in kingdoms where anarchy prevails."

Thus in the whole system of governance the king and the people were protectors of each other. The king's primary duty of protection was extended to the subjects and they in turn were advised to protect their king in his times of personal distress and adversity. The conflict of classes had no room, as *all* classes were considered essential parts of the society as a whole. The individual was never disregarded or subordinated to society; as it was he who was held to create society; as, in Goethe's words, "at all times it is the individual that preaches the Truth, not the Age."

ANASUYA R. SHENOY

K. G. SAIYIDAIN

Upton Sinclair the Crusader

[Shri K. G. Saiyidain is a distinguished educationist and writer and an old friend to THE ARYAN PATH. In this brief essay he pays tribute to the moral courage and human quality of the late Upton Sinclair. The article springs from intimate knowledge of Sinclair's mind and work and is full of warm and sincere feeling.—ED.]

UPTON SINCLAIR has just passed away at the ripe age of ninety, and the world is infinitely poorer. I have long been an admiring reader of his novels and other books, and feel no hesitation in admitting it in spite of knowing that sophisticated critics and *littérateurs* do not place him high as a novelist. In his early years, he was dismissed as a kind of pamphleteer and even his novels were looked upon as long pamphlets. His work was deprecated partly because he wrote "purposeful" novels, but the reasons went deeper. He was trying to swim against the current of modern American civilization — as the ordinary unthinking, complacent citizens interpreted it — and he had the temerity to probe mercilessly into the social, political, economic, and cultural evils which festered below the glittering surface of contemporary society. In doing so, he naturally attacked all kinds of vested interests which mobilized their powerful resources and weapons against him. But God sometimes creates persons who do not mind the confrontation of "one man against the world." Gandhi was one such, Upton Sinclair another.

Unmindful of consequences, Sinclair based his indictment on an amazing and formidable wealth of documentation and continued shooting at his numerous targets with a courage and strength of conviction which nothing could repress. Before he published his first long novel, *The Jungle,* he actually worked in the meat industry for several months and learnt from first-hand experience the awful conditions that prevailed there. His friends tried to dissuade him from publishing it, saying dozens of libel suits would be launched against him if he did so. He replied that he was quite prepared to face the consequences because he had made sure of his facts and figures and would be able to meet his opponents' challenge. Actually, big financiers and industrialists, who were responsible for this disgraceful state of affairs, never had the courage to sue him in a court of law!

I found most of his books and novels — and I have read dozens of them — eminently worth reading. In *They Call Me Carpenter* he had envisaged the return of Jesus Christ to modern America, which, in the interest of preserving what were regarded as essential characteristics of

"Christian" civilization, finds him a dangerous person and has to gag him! In *Little Steel* he has presented the story of Henry Ford, who, initially a decent person, was gradually estranged from fellow men and women as he grew richer and richer and had to be surrounded by armed guards and secretaries who would protect him from contact with them. Even the large-scale charities of these tycoons took an impersonal and institutionalized form, without the magic touch of personal compassion. In fact, the corrupting influence of money is one of the recurring themes in his writing — excessive money unrelated to social purposes and meant for personal aggrandizement and power. According to him "money writes" (incidentally, he made this the title of one of his books, describing the underworld of journalism and how powerful and moneyed interests pulled the strings to which most papers danced) and "money speaks," and corrupts both persons and institutions. He himself earned a great deal of money in his later life from his writings — which had an enormous sale and were translated, I understand, in about forty languages. But he did not spend it on himself and lived the life of a Mahatma — an American Mahatma, who did not smoke or drink and was a vegetarian.

He was interested in a number of impersonal causes, usually unpopular and often unsuccessful, on which he lavished his money. He was, for instance, interested in promoting the cause of socialism in America; he established a Co-operative Community based on the principle of fellowship in living and work. He stood for the governorship of California and, thanks to the united opposition of all kinds of vested interests and the use of every kind of unfair weapon, he was roundly defeated. But every experience of his life was so much more grist to his mill as a writer. Novels, books, pamphlets flowed out of these experiences in a mighty stream exposing the unscrupulousness of the powerful forces arrayed against all ideas of radical social and economic reform, and thus he was able to turn many of his practical and political defeats into moral victories.

His last great *magnum opus* was a series of ten novels, collectively entitled "World's End," which spanned the whole period between the beginning of the first world war and the end of the second. In these novels, which are of absorbing interest, he has given a vivid and fascinating picture of the vast panorama of the social, cultural, artistic, political, and economic movements which developed in the Western world during this quarter-century. I recall with pleasure that he was gracious enough to present me with two or three novels of this series when I wrote to him about it. This series alone is sufficient, I personally believe, to ensure him a place of honour as a writer of fiction.

But, as I have said at the outset, there are critics who do not count him a first-rate writer from the technical point of view, either because there is no "stream of consciousness," no switching of the time sequence in him or because sex does not appear in his novels in its naked and blatant form which some persons regard as a must in modern writing! I do not wish to enter into that debate here. For I believe that he was something even more important than a great novelist. He was a courageous, irrepressible, and uncompromising fighter for social justice, for freedom, for humanitarian values, for the rights and privileges of the underdog. He was an implacable fighter against cruelty, against injustice, against commercialism in life, against the tyrannies of the mind whether perpetuated in the name of Fascism or Nazism or racialism or democracy. In this dominantly materialistic-minded age, obsessed and intoxicated with its technological achievements, he belonged to the great tradition of religious and secular prophets who have never allowed the basic values and decencies of life to be swamped by any triumphs, however dazzling in their impact. Let us as writers and readers pay homage to him, for such persons are the salt of the earth.

K. G. SAIYIDAIN

Ethics go only so far as humanity does, humanity meaning respect for the existence and the happiness of individual human beings. Where humanity ends false ethics begin. The day on which this boundary is once for all universally recognized, and marked out so as to be visible to everyone, will be one of the most important in the history of mankind. Thenceforward it can no longer happen that ethics which are not ethics at all are accepted as real ethics, and deceive and ruin individuals and peoples.

—ALBERT SCHWEITZER

New Books and Old

A Milestone in Indological Studies*

THE WORLD OF HINDUISM is at once vast in range and varied in content. It is rich in religious systems and cults, schools of philosophical thought, and ancient mythological and legendary lore, besides a vast body of sacred and secular literature. It has a history dating from about 2000 B.C. and presents diverse cultural currents — Pre-Dravidian, Dravidian, Indo-Aryan, Iranian, Greek, Mongolian, Roman, Scythian, Babylonian, Egyptian, Chaldean, Assyrian, Muslim, and European — all contributing from time to time to form the mainstream of what is loosely called Indian culture. The researches of Indologists all over the world for over a century and a half have succeeded in pinpointing some of these elements and in exploding many a popular belief and superstition. The "ageless" Vedas have been dated; the claims of the brahmin to pure Aryan blood have been challenged; the aura of mystery surrounding the practices of Indian *sadhus,* Tantric rites, *yoga,* magic, etc., has been pierced by the searchlight turned on by patient research. In the motifs of Indian art and architecture, in drama and romantic fable, in sculpture and painting, scholarship is showing the subtle influence of foreign cultures. This influence extends to sciences like mathematics and astronomy, medicine and warfare, politics and law. Cultural contacts have strongly influenced Indian habits of food and dress even.

Benjamin Walker's is the first attempt of its kind to summarize in two handy volumes the research work of savants and furnish an encyclopedic survey of Hinduism in all its aspects. Earlier, there have been attempts at dictionaries of Hindu mythology; but these confine themselves to a presentation of Indian material without any critical appraisal. Even the Encyclopedia of Religion and Ethics is not as all-embracing in its coverage of topics as the present one. The "Grundriss" in German devoted to Indo-Aryan research has different volumes for the different branches of Indian writing and does not follow the alphabetical order of presentation. The present publication thus removes a long-felt need of scholars and laymen alike and the attempt deserves wholehearted praise.

The author states in the preface that "the substance of this book is derived largely from the standard works of recognized authorities, supplemented by material drawn from traditional Indian sources." It is indeed a commendable procedure; but the present writer regrets to note that the utmost caution required in settling what opinion is standard and which scholar is a recognized authority has not been instanced uniformly in these volumes. Below are given a few instances of opinions which are neither standard nor authoritative, but subjective and capricious:

(1) There is strong reason to believe that Kālidāsa was of foreign origin. (II.510)

(2) "Kālidāsa's plays are not superior to many plays that have been allowed to rest in dust and peace on the shelves of our libraries." — Max Müller (II.511)

The reference to *dāsa* in a name is not sufficient to warrant the conclusion about a man's non-Aryan or foreign descent. Divodāsa and Sudāsa in the *Ṛgveda* are ostensibly Aryan kings in spite of Walker's views to the contrary. Further, Kālidāsa's greatness as a poet is openly admitted by scores of West-

* *Hindu World*, Vol. I: A -L; Vol. II: M-Z. By BENJAMIN WALKER. (George Allen and Unwin Ltd., London. 609 pp. + 696 pp. 1968. 10 gns.)

ern and Eastern literary critics as against the exceptional judgement of Max Müller selected here as authority.

(3) His [Chandragupta Maurya's] empire was administered on Persian lines under the guidance of Kauṭilya, who may himself have been of Persian descent. (II.488)

A student of Kauṭilya's *Arthaśāstra* cannot see any specific Persian element therein and hence the surmise is wide of the mark.

(4) *Priyadarśikā* is another "harem tragedy." (I.432)

The use of the word "tragedy" for a romantic comedy like the play of Harsha betrays a light ironic vein unusual in a reference book.

(5) Pārśva the Jain *tīrthaṅkara* was probably of Persian descent. (II.623)

No positive conclusions about race can be based on mere verbal similarities like this. This remark applies also to the supposed Śaka descent of authors like Śākaṭāyana and Śākalya and the Greek descent of Gārgya, Gālava, and Sphoṭāyana. (I.404)

(6) Gāyatrī, the second wife of Brahmā, was probably an apotheosis of *gopi* (milkmaid) of the Ābhira tribe ... It was composed by the non-brahmin sage Viśvāmitra, and may have represented the confession of faith for non-Aryan converts to the new Aryan religion. (I.384)

This contains several misstatements. The *Gāyatrī mantra* has nothing to do with any milkmaid in Hindu mythology and Brahminism never allowed conversions as alleged.

(7) Contrary to popular concept, Gandhi was a firm believer in the caste system ... (I.373)

This only reveals the author's fondness for overstatement.

(8) The gods of the Hindu pantheon were exceedingly fond of gambling, and whiled away many an aeon playing dice. (I.366)

The generalization is basically unsound. The *Purāṇas* are not aware of it. One swallow does not make a summer.

(9) Each of the four Hindu castes has four set moulds into which their characters may fall, making sixteen moulds in all. (I.296)

The types of heroes in Sanskrit drama are not distinguished merely by caste.

(10) The teachings of the Lingayats are embodied in thousands of *vacanas* ... several of which may have been borrowed from the Mohammedans. (I.598)

No Lingayat scholar would accept this travesty of truth.

(11) The remarkable intellectual and artistic output of the Guptas was largely the product of the contact between the civilization of India and that of Rome. (I.490)

Again, a tall statement unsupported by evidence. Roman contacts with India were neither so profound nor so frequent as to justify the generalization.

(12) Idolatry has always been an integral part of the Hindu religion. (I.468)

Upaniṣadic religion at least proves the generalization false.

Besides these, one wonders how such a respectable reference book could have included downright errors in large numbers like the following:

(1) The Kalachūri Prince Bijjala (fl. 1156) who ruled at Tripuri in Madhya Pradesh, patronized the Lingayat leader Basava. (I.2)

Bijjala ruled at Kalyāṇ in Karnatak.

(2) Aesthetic emotions produced by musical, dramatic and recited works were dealt with under the moods of *anubhāva* (I.9)

Empathy has a near Sanskrit equivalent in the *anubhāva*. In Hindu art theory all written, spoken, musical and dramatic works are intended to create in the listener or spectator certain responsive mental states which are referred to as *anubhāva* ... . Two main categories of *anubhāva* are distinguished ... *bhāva* and *rasa*. (I.330)

Anubhāva is only the character's or actor's physical response in any emotional situation revealing his inner mood. It has nothing to do with the listener's state of mind as recorded.

(3) One Patañjali was the author of a work on prosody. ... (II.195)

It was Piṅgala, not Patañjali.

(4) The term *Vyañjanā*, "ornament" or figure of speech. ... (II.220)

Vyañjanā does not mean ornament or figure of speech. This is a mistake for *vakrokti*, presumably.

(5) *ajahala*, "implied" or understood. ... (II.220)

There is no such word in Sanskrit.

(6) Bhartṛhari is the author of a treatise called *Vākyapadīya* which illustrates various rhetorical forms. (II.220)

The *Vākyapadīya* is solely devoted to the philosophy of grammar and has nothing to say on rhetorical forms.

(7) It [the *Rāmāyaṇa*] was first put into literary shape by Buddhists in a Prakrit tongue, the whole composition probably consisting of 12,000 verses. (II.288)

To say the least, this is a wild conjecture without a shred of factual evidence in support.

(8) Actually, Sanskrit is a comparatively late arrival among the ancient tongues, dating from about 300 B.C. (II.352)

The dating is erroneous in view of the vast *Vedāṅga* literature in Sanskrit admittedly anterior to 300 B.C.

(9) Daṇḍin a poet patronized by him [Śūdraka]. ... (II.445)

Daṇḍin was a court poet of the Pallavas at Kanchi in the South, not of Śūdraka.

(10) The *Bhagavad-Gītā* (*c.* A.D. 750) ... (II.542)

No scholar accepts such a late date for the *Gītā*.

(11) The distinctive word *putra*, "son," is Dravidian. (I.300)

This is not at all an established fact.

(12) Even as late as A.D. 800, Bhavabhūti the dramatist refers to meat-eating by the populace. (I.279)

Bhavabhūti refers to an obsolete practice of honouring guests, possibly prevalent in the epic age of his characters; he says nothing on meat-eating by the populace in his own age or in the epic age.

The author's estimate of Hindu religious literature is far from sympathetic. His diatribes against the Brahmin priests in article after article are as unmerited as unexpected. One wonders whether it is the language of research or of the pulpit while reading passages like the following:

(1) In the light of modern criticism, which is extremely harsh, any man laying claim to brahminhood on the strength of the "purity" of his "Aryan blood" is the victim, innocent or willing, of an epic hoax of monumental proportions that should be exploded for the good of his own soul, for the general welfare of India, and the advancement of humanity. (I.173)

Let facts explain themselves. But why this prophetic zeal?

(2) Practically every vernacular literature has suffered in like manner (i.e., like Tamil) as long as it lay under the shadow of Sanskrit influence. (I.364)

Contrariwise, all the vernaculars have gained in splendour by Sanskrit contact.

(3) "The *Brāhmaṇas* deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen." (Quoted, I.167, from Max Müller)

(4) The *Ṛgveda* is as much a product of Persia as of India. (I.70)

(5) Critics have likened their [*Yajurveda* priests'] formulas to the ravings of mental delirium. (II.613)

Such observations are uncharitable to a degree.

In tracing historically the impacts and influences of foreign civilizations on Hindu life and thought, the author has generally slurred over the indigenous elements that form its vital core. Granting that all Vedic and epic sages were of mixed blood, it does not follow, as the author suggests, that they practised a hoax for centuries through all Vedic, epic, and Sanskrit literature.

With these reservations, therefore, we welcome this interesting publication with over seven hundred articles as a

milestone in Indological studies, and as a useful work of reference for anyone interested in the life and thought of Indians from prehistoric times to the present day, as embodied in Sanskrit and other Indian languages. The volumes are well got up and have a good Index with over eight thousand entries.

K. KRISHNAMOORTHY

Jaina Ethics. By DAYANAND BHARGAVA. (Motilal Banarsidass, Delhi. xvi+296 pp. 1968. Rs. 20.00)

In this volume, originally a thesis approved for its PH.D. by the University of Delhi, Dr. Bhargava has very ably tried to present to the readers the fundamental and vital aspects of Jaina ethics. Though this is a difficult task even for a follower of the faith, the author has painstakingly gone deep in his understanding of the Jaina religion in general and Jaina ethics in particular.

The discussion is very comprehensive and systematic, sure to aid the seeker of truth towards mental and spiritual advancement. The book is rich in content and graphic in description, and puts clearly before scholars as well as students of Jainology the Jaina scheme of the evolution of the being.

The scheme of approach to various topics is both logical and chronological. After introducing the subject and showing the metaphysical background, wherein the fundamentals or the nine *tattvas* and the six *dravyas* are elaborately discussed, the author leads us to the important subject of *Samyaktva* — right understanding, knowledge, and character or conduct. This is the prerequisite of the Code of Life for a householder (*Śrāvaka*) or a monk (*Śramaṇa*). Their detailed rules of conduct — *anuvratas* and *mahāvratas* — are described thereafter. The institution of monkhood is the strategic point for attaining the aim of life, final liberation of the soul from all *kārmic* matter in order to become free from bondage to the cycle of births and deaths.

The importance of penances for achieving that aim is well brought out. In the discussion on the stages of spiritual development, the author depicts very ably the ascending mental attitudes (*guṇasthānas*) of the aspirant and the correct balancing thereof by proper vigilance; leading to passionlessness; which leads to the cessation of *Karmas*; which is the path to liberation. Complete devotion to the path leads to the attainment of *Siddhahood*, the *summum bonum* of Jaina philosophy.

The author has also laid right stress on the key-point of Jaina ethics, namely, *Anekāntavāda* or *Syādvāda* — non-absolutism. This theory bestows on Jainism a central position amongst the various spiritual philosophies. The attitude of looking at things in perspective from various points of view and the stress on non-violence are important contributions of Jainism.

The author has lucidly described in a very simple style the various aspects of Jaina ethics. The author's study ranges wide and, besides, is critical and original in approach and comparative as well as historical in method. The author traces the trends of development and interpretation of the Jaina principles from the times of Lord Mahavira to modern times and cites in support the various canonical and other texts.

The appendix showing the ethical literature of the Jainas is very thorough. The Bibliography and the indexes of Source Books and Words of Classical Languages help the study and add to the utility of the book. The book is thorough, neatly printed, and well presented.

S. K. JHAVERI

Basic Modern Philosophy of Religion. By FREDERICK FERRE. (George Allen and Unwin Ltd., London. viii+466 pp. 1968. 50*s*.)

Dr. Ferré, who has been a teacher in several American universities and whose experience was enlarged by doctoral studies in St. Andrews, has attempted, as his title shows, a very large assignment. By *basic* he means two things: to be intelligible to the common man and to limit the enquiry to the central issues. The problems discussed are the ones pressing for answers now and so he goes back no further than to Descartes, the founder of *modern* philosophy. He is concerned to show the continuity between issues in the philosophy of religion and in *philosophy* as such. As to *religion* he makes clear that he has a threefold interest: in what all religions have in common; in theistic religion; and in one particular expression of that, Christianity. Here he singles out for special treatment the issues raised by "demythologizing," the "death of God" movement, etc. The clear exegesis of the title is an advantage to the reader though possibly an embarrassment to the reviewer, whose criticism on the book as a whole is made irrelevant by the clear limitations made at the outset.

The book, therefore, ought not to be read, as it will not here be judged, in terms of a full and integrated system. Dr. Ferré is concerned to offer his own point of view, hammered out and no doubt modified by confrontation with other views, on *issues* of central importance to a critical and comprehensive understanding and assessment of religion. We underline *issues* to stress the fact that the concern is with part but not the whole of the field. To understand that at the outset may prevent disappointment and enable the reader to appreciate and profit from what Dr. Ferré has to say.

The background is that of the Christian Western tradition, but the thought is less controlled by this than is often the case. For this reason the book will commend itself to a wider public than usual, not least in its definition of religion as the way of valuing most comprehensively and intensively. What is here briefly argued is examined more fully in terms of usefulness in practice. It is not enough to say what religion is but necessary also to judge responsibly how reasonable it is to have a religion. The central section tends to contract the range in that it is mainly concerned with the question as to the existence of God with which *Western* philosophy has been preoccupied in the modern period. If more questions are raised than answers given the very inconclusiveness leads directly to the discussions of today — in particular whether developments in science have invalidated the argument that empirical considerations are evenly balanced with regard to theism, leaving a need for other criteria of decision. The discussion thus opened may seem to some readers the most interesting part of the book though, to those less concerned with the Christian position, it may seem that the general argument, broadly based as it began, has become too limited in the conclusion.

Where the author himself stands is clearly set out in an Epilogue. Those who share the general standpoint here expressed may well consider that Dr. Ferré has established his case, as does the reviewer. But it is probably fair to think that others, from several angles, will feel that presuppositions have too strongly directed the argument and made it less than objective.

MARCUS WARD

Studies in Chinese Thought. Edited by ARTHUR F. WRIGHT. With Contributions by DERK BODDE, SCHUYLER CAMMANN, W. THEODORE DE BARY, ACHILLES FANG, ARNOLD ISENBERG, J. R. LEVENSON, DAVID NIVISON, I. A. RICHARDS,

ARTHUR F. WRIGHT. (Phoenix Books. The University of Chicago Press, Chicago and London. xiv+317 pp. 9 Plates. First Phoenix edition, 1967. 22*s*.)

Professor Wright and his eight learned contributors have here produced a volume whose stimulating richness is quite incommensurate with the brevity of this review. Based on a Ford-financed conference at Aspen, Colorado, in 1952, these ten papers, whose major aim is to contribute to comparative studies of Chinese and non-Chinese cultures, also reveal comparative values among Sinologists: perspectives interact, and the range of specialisms is wide. This very fact encourages those who believe that "a knowledge of the whole range and context of Chinese thought ... must form the basis for any search for affinities." Easy solutions are avoided in this book, such as "specious affinities"; welcome, too, is Professor Isenberg's "domain of verification" for judging the supposedly "general" or "universal" statements typical of much Chinese thought, as also his "Some Problems of Interpretation."

Looming over the whole volume is Professor Derk Bodde's paper on "Harmony and Conflict in Chinese Philosophy," a magisterial survey of Chinese dualisms from the earliest times: three characteristics are — a co-operative, not authoritarian, cosmic pattern; complementarity rather than opposition; and the unequal value of the two components. "Knowledge" and "Action" are shown, in Professor Nivison's paper, in a variety of relationships, as are "History" and "Value" ("The Tensions of Intellectual Choice in Modern China") by Professor Levenson; today Communism multiplies the previous and existing tensions and blendings between "tradition" and "objective" worth, and between Chinese tradition and Western ideas. Professor de Bary's "A Reappraisal of Neo-Confucianism" does renewed justice to the versatile Confucian revival in the Sung era.

Basic and fascinating are Professor Cammann's pages on "Types of Symbols in Chinese Art": nine groups of symbols are discussed both in their individual contexts and for their Chinese quality; nine well-produced plates illustrate, e.g., an early Chou sacrificial vessel with the *T'ao-t'ieh* monster, the cosmic symbolism of the Han dynasty, Tang marriage symbols, a Ming festival badge, and late Ch'ing pun symbols. The author is illuminating on "pun symbols or rebuses," while Professor Wright, in his rounding-off paper, "The Chinese Language and Foreign Ideas," offers amusingly significant punning "etymologies" from Christian missionaries, while detailing "the two principal devices for signifying a foreign idea in Chinese: translation ... and transliteration ..." Professor Achilles Fang's subtly detailed "Reflections on the Difficulty of Translation," with its "psychosinology" and poem-quotations in Chinese script, really merits a review to itself. This paper is preceded by "Toward a Theory of Translating," in which Professor I. A. Richards, whose *Mencius on the Mind* delighted the inter-war years, presents his more recent theories and distinctions in their general form and Sino-Western applications.

From so many angles this is an outstanding book.

TERENCE WHITE GERVAIS

The Origins of Modern African Thought: Its Development in West Africa during the Nineteenth and Twentieth Centuries. By ROBERT W. JULY. (Faber and Faber Ltd., London. 512 pp. Map and 22 Plates. 1968. 70*s*.)

This book surveys the development of West African political thought from the eighteenth century to the nineteen-twenties: it begins with Equiano, Sancho, and Cugoano and ends with J. E. Casely Hayford, Blaise Diagne, and Herbert Macaulay. In between

there are chapters on the French in Senegal, the Liberian experiment, Creole society in Sierra Leone, and the rise of nationalism in the Gold Coast: and there are chapters on individual figures too, James Africanus Horton, Bishops Samuel Ajayi Crowther and James Johnson, George W. ("Reversible") Johnson, Henry Carr, and the great Edward Blyden.

Its principal value is as a guide to political movements and figures, but it also does a service to the study of African literature in drawing attention to the long tradition of writing in English and French by native West Africans. Too often it is taken for granted that African literature in European languages is a phenomenon of the "new Africa" of the post-war period, and studies in African literature tend to concentrate on recent writing. In the effort to create courses and programmes, a great deal of mediocre writing is studied with all solemnity as literature, or with the excuse that it offers a significant reflection of African society. Some of the names mentioned above, however, would be far more worthy of a place in the course. Perhaps one problem is the inaccessibility of the texts, and it is to be hoped that, in encouraging interest in this period, Dr. July's book will also encourage publishers to reprint these earlier African writers. Already reprints are appearing of Equiano, Sancho, Cugoano, Horton, Blyden, and others, but these are usually expensive. With the growth of courses in African literature or politics perhaps it is to be hoped that more popular editions will be forthcoming. Of course, these men were not writers of fiction, but at their best, notably in the cases of Equiano and Blyden, they can be treated as creative writers of some considerable merit.

As a study of political movements and remarkable individuals, the book is extremely useful; for it covers a wide range very reliably. It may be that this effort towards breadth leads also to a certain lack of depth, for most of the chapters are not so much orginal investigations as valuable summaries of what is already known. All the same, it is a students' book of very great value, the first survey of its kind and admirable for its comprehensiveness, the background it provides to modern African political movements, and the attention it will surely draw to this fascinating but neglected area of African writing.

PAUL EDWARDS

The Mutabilitie Cantos. By EDMUND SPENSER. Edited by S. P. ZITNER. (Medieval and Renaissance Library. Thomas Nelson and Sons Ltd., London. viii+160 pp. 1968. 30*s*.)

The essence of Spenser's allegorical poem *The Faerie Queene,* and some of its finest poetry, is found in its Mutabilitie Cantos, here attractively presented, with the 1609 spelling, complemented by notes, appendices, bibliography, and Professor Zitner's scholarly and stimulating introduction. Its most interesting part, perhaps, is concerned with the poem's philosophical antecedents and the mythology of the allegory, showing how they stem from a long tradition, thus having "a richness of connotation" for Spenser's educated contemporaries that modern readers miss, conditioned as they are by later-day philosophy and culture and by "notions of personal expression and sensuous realism." Yet there are signs that our present age of transition may turn back with profit to the old world-picture, re-vitalized, and the Cantos are therefore timely. For Spenser and his age, truth was to be sought in "the faithful transmission of a precious deposit" and the arts were means of expressing "respected prototypes." "Modern particularity and personalism" had no place.

The Cantos relate how the Titaness Mutabilitie, claiming divinity, attempts to displace both Cynthia (the moon, the lesser ruler) and Jove, the leader of the Gods. Appeal is made to the mysterious Dame Nature (the unmoved mover), and Mutabilitie claims that all things change — the pageantry of the elements, seasons, months, days, hours, Life and Death, even the Gods themselves — and should be subject to her. Professor Zitner makes the point that Mutabilitie is neither evil nor good, but a natural force — "merely a process, inferior to the state that will be revealed at 'the great Sabaoth's Sight.'"

Nature's verdict is that, though all things change:

> They are not changed from their first estate,
> But by their change their being doe dilate,
> And turning to themselves at length again,
> Doe worke their owne perfection so by fate.

The sub-plot shows Faunus (animal man) delinquently trying to see Cynthia unclothed, and receiving punishment.

The Cantos will be especially fascinating to anyone aware of similarities between Renaissance and Eastern thought, e.g., the Universe as *Maya* (illusion) because temporary and changing; the *Purusha-Prakriti* (Spirit-Matter) relationship; the breathing forth of the universe and its merging again into the unmanifested, under the law inherent in the whole; subjective Life remaining an eternal IS, while the objective is an ever-becoming, through which "every cosmic atom ... passing from the formless and the intangible ... down to matter in full generation, and then back again ... *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL." As Professor Zitner puts it, "Mutabilitie is not only a way out of Eden but a way back."

E. WHITE

The Gift of a Cow. A translation of the Hindi novel Godaan. By PREMCHAND. Translated by GORDON C. ROADARMEL. (Unesco Collection of Representative Works, Indian Series. George Allen and Unwin Ltd., London. xiv+442 pp. 1968. 45*s*.)

Thanks to the auspices of UNESCO and the heroic efforts of a translator, the English-speaking world has a chance to read a novel written by an Indian author in his own tongue. Premchand (1880–1936) is placed as the greatest of Hindi fiction writers, and *Godaan* is his last and best-known novel. Of almost epic dimensions, its primary excellence is, I think, the author's exact and honest portrayal of human foibles and relationships. His sympathy and his detachment strike a perfect balance in an absorbing picture of diurnal life a decade before independence.

Choosing a district of northern India, Premchand gives us two linked communities: the struggling peasant farmers of the village, typified in Hori Ram, and the sophisticated town-dwellers grouped around the zamindar or landlord of the district. Though the villagers are simple-minded and the townsfolk stiff with guile or intellectuality, both are obsessed by the same problems — money, rivalries, marriage dowries for their children, caste, and reputation; money ruling all. Every minor official in town or village is also a moneylender, with whom everyone is perpetually embroiled. The difference is that the farmer's modest debts can bring him to starvation; the cultured circles, who mask anxieties in sly attitudes, contrive to live with huge extravagance and enormous deficits.

Although Hori's misfortunes, recurrent as Job's, are touchingly poignant, the clash of temperament in the villagers can be richly comic. Hori and his loving wife are invariably at odds;

and where else can one conceive a five-person quarrel where each one manages to butt in at a different angle from the last? And yet, how natural it is, how universal under the specifically Indian customs and superstitions, which are not hard for the Westerner to grasp.

I cannot agree with critics who hold that Premchand did not present the upper strata with equal insight. They talk in apparent generalities, dissemble their aims, and guard their thoughts; but we are fully aware of their real intentions. And a more delightful couple of flirting intellects than Miss Malti the Western-trained physician and Dr. Mehta the philosophy professor can hardly be imagined. Long though it is, I found this novel irresistible for its tragi-comic truth to life and character.

SYLVA NORMAN

Dewan Rangacharlu. By N. S. CHANDRASEKHARA. (Builders of Modern India. Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 207 pp. 1968. Rs. 2.50)

This is a well-written, well-documented book.

Rangacharlu's outstanding abilities were early recognized, and the unstinted appreciation of the British officials with whom he came in contact at the commencement of his career contributed in no small measure to his rapid advancement.

He joined Mysore service in 1868 during the minority of Maharaja Chamarajendra Wodeyar, to reorganize the palace establishment, and the exceptional competence that he displayed helped him up the ladder, till he was eventually appointed Dewan of Mysore.

Fifty years previous to that, in 1831, the entire administration of Mysore State had been transferred into British hands. The good work done by the British during the fifty years is acknowledged in the book, and under the guidance of men of calibre like Sir Mark Cubbon, Colonel Morrison, and Mr. L. B. Bowring, the State was soon assured of economic prosperity.

The reversion of the State to the ruling House makes interesting reading. Cudgels were taken up on behalf of the Maharaja by personages like Dadabhai Naoroji and Sir Henry Rawlinson, a member of the Council of India, and brother Princes voiced their concern. It is also heartening to note that the support given in the British Press by prominent public figures like Viscount Morley made a deep impression on Parliament and contributed greatly towards the final restoration, in 1868, of Mysore to its rightful rulers.

Rangacharlu's ardent enthusiasm for the progress of the State and his vision and forethought justifiably place him as the forerunner of the illustrious builders of princely Mysore.

A man of unimpeachable integrity, he shunned nepotism, that great bane of Indian politics today. Though his biting tongue and intolerance of indolence or stupidity earned him the reputation of being arrogant, his approach towards the ryots was sympathetic to a degree, and the common man had easy access to him.

During his brief two-year tenure as Dewan, Rangacharlu showed himself to be well ahead of his times. The establishment of the Representative Assembly, the first of its kind in India, was an act of vision: it was referred to with appreciation in the British Parliament, and was, perhaps, Rangacharlu's finest achievement.

The great Dewan's untimely passing away was a real misfortune not only for Mysore but for India.

ROSHAN KOTHAWALA

K. BHASKARA RAO

A Letter from America

"I LEFT my heart in San Francisco," sighs a note of nostalgia in a famous song. "San Francisco has only one drawback ... it's hard to leave," said Rudyard Kipling, and even Nikita Khrushchev was magnanimous in his praise: "Of all the cities in the U.S. I have seen, San Francisco is the most beautiful."

Surrounded on either side by one of the greatest landlocked harbours in the world, and on the other by the limitless blue Pacific, this City by the Golden Gate covers an area of forty-seven square miles at the edge of a peninsula.

Possibly no other city in the U.S. (except maybe New Orleans) has such an invigorating and continental flavour in the very air you breathe as San Francisco. And please do not call this city by its water-front-originated nickname "Frisco"; for the native San Franciscan considers it an affront to his dignity if called by that name. San Francisco at least would not smell as sweet by any other name!

I have lived and worked in this City and come to know its many charms. When I worked in Los Angeles, a weekend in San Francisco was always stimulating, taking me away from the smog of Los Angeles and its bare, stark, concrete architecture.

But my recent visit to San Francisco was unfortunately not a very pleasant one. I went to visit friends, but also to stop in at the barricaded campus of San Francisco State College.

San Francisco State College, with an enrolment of eighteen thousand students, is currently the most serious student-disturbance spot in the U.S. Within the past twenty-seven months, the College has changed three presidents, and the present acting President, Dr. Samulel I. Hayakawa, also seems to be on his way out. Dr. Hayakawa is the famous sixty-two-year-old author of the outstanding book on semantics, *Language in Action* (1941). Born in Vancouver, British Columbia, of Japanese ancestry, Hayakawa is truly the "Man in the Middle" in the current crisis at San Francisco State College.

"I am neither white, nor black. I am appealing to my Oriental friends that I might be a channel to bring blacks and whites together," he said in a prepared statement as he took office.

Riots, violent demonstrations, police patrolling the campus, arguments and counter-arguments, guerilla tactics, charges and counter-charges, have all mixed chaotically to create an atmosphere of total disgust at San Francisco State College.

But the situation at San Francisco State College, while undoubtedly the most glaring currently, is not the sole case of student and faculty and administration turmoil. The rebellion and disenchantment found at San Francisco State is reflected on other American campuses, large and small. Educators and academicians are plainly worried about the trend of such campus events.

Why? Why this resort to violence in the citadels of reason and dialogue? is an agonized cry that is heard from university centres around the world. Students have taken to street fighting in India, in Rome, in Brazil, in Mexico. Many are hurt, some are maimed, a few are even killed. Apart from the physical injury, such events leave behind great mental anguish and deep spiritual suffering. It is bound to affect the future careers not only of the students, but of the institutions and the nations as well.

In America, however, this confrontation between the old and the young is called the "generation gap"!

"Never trust anyone over thirty," say the younger group.

"Dare we trust anyone under thirty?" ask some members of the older group, the few that are not busy trying hard

to pass off as members of the "under-thirty" generation.

To a casual visitor to an American campus, there seems to be no real "cause" for any demands or disturbance. With new buildings going up constantly on the campuses, plush student unions with floor carpeting and piped-in stereophonic music, cafeterias gleaming with new equipment and nutritionally balanced meals, and libraries where it is a pleasure to read and study, American campuses are resembling more and more luxury hotels or country clubs.

Yet the American student is deeply dissatisfied with the kind of education he is getting. He is often repelled by the bigness of a University, where he loses his individuality and becomes a mere number on a card which is processed through an impersonal computer. On the other hand, the American student, who is today undoubtedly one of the best-educated and best-travelled students in the world, is most sensitive and sympathetic to the needs and concerns of his fellow man, not only in the U.S. but around the world as well.

Even amidst the affluence of the American campus, an affluence that might stifle the wellsprings of human compassion, I have noticed that the American student collects funds not only for the black students in Mississippi or elsewhere, but for the starving children of Biafra, or the victims of the Iranian earthquake.

But he rebels.

This is in one way natural, for the American student is heir to the revolutionary heritage of his own country. The very abundance of education and opportunities for travel have given him new perspectives with which to question some basic and fundamental assumptions of American life.

He has become anti-institutional; anti-establishment; anti-lip service; anti-hypocrisy. He sees the troubles of American society on TV, so that they are not crisis spots about which he reads in a day-old newspaper or a year-old book of history, but NOW. Seeing them now, he wants action NOW as well, not tomorrow or the day after. He is impatient with the slow movement of institutions to solve problems.

Too long has he listened to the usual cliché answers. Too long has he listened to the routine statements. He does not want to be merely a listener. He wants to participate. He wants to act, to share. to become involved in the crucial decision-making processes of education which involve his own future, his own life.

He has realized that you cannot consider the four years in a college or University a period of mere learning, and the years after as the years of living. There can be no such watertight compartments. Learning and living must go hand in hand. The problems of life cannot wait for four years to be solved. They must be solved NOW. A step must be taken NOW. President John F. Kennedy recognized this hunger in the youth of America. That is why he said that a journey of a thousand miles must begin with the first step. "Let us begin."

Hence, the hunger of the American student today is not the hunger for material goods or more affluence, but a deeper and more serious spiritual hunger. When the body is taken care of, the spirit must be satisfied.

In the answer to the question, Can American campuses satisfy this spiritual hunger of their students? lies the possible solution to the violence that sears American campus life.

K. BHASKARA RAO

BALDOON DHINGRA

Leaves from a Geneva Diary

WHEN I spoke to Helen Kazantzakis over the telephone I was struck by the natural, unaffected manner in which she answered me. And when I met her, in her Geneva apartment, I knew I was in the presence of someone who had cast out fear and was, like her husband, Nikos Kazantzakis, full of the deepest concern for mankind. She received me, quite at ease, like an old friend.

I did not know anything about Helen Kazantzakis except that she was a writer of considerable merit, that a biography of Mahatma Gandhi written directly in French, about which Gandhiji had written to her, had been published in the early thirties. And quite recently, a biographical work on her husband, a work that took her ten years to complete, was being conspicuously displayed in all the bookshops. The book is studded with letters: a modern pilgrim's progress.

As we talked, I watched with admiration the effortless way in which, to satisfy my questing spirit, she told me, in the time at our disposal, a little about her life. I was specially impressed by her insistence that in her relationship with her husband there was never an atom of the sense of possession or of jealousy. Nikos Kazantzakis was obsessed with the idea of human perfectibility, and he strove, step by step, in a manner that reflected his deep, honest, search for God, for salvation.

"Nikos was always seeking," said Helen Kazantzakis. "I had been with him thirty-three years, the first eighteen without marriage, and I never knew an occasion when he spoke harshly or ill of people; his heart was full of compassion, always." As she spoke her eyes shone. "Yes, indeed," she said, "they were moments of happiness, because one was always alive. One was alive even in moments of anguish, for pettiness, meanness, and cruelty, mental or otherwise, were quite unknown to Nikos." She paused. There was a light in her eyes. "He always lived as though each day was his last."

"Like Zorba," I said.

"Like Zorba."

I recalled the words of Zorba: "I always act as though I were immortal." It was the soul's invincible yearning for what is above. Didn't Nikos Kazantzakis say:

> The attempt to imitate God is our only means to surpass human boundaries. ... As long as we are imprisoned in our bodies, as long as we are chrysalises, the most precious orders given by God are: Be patient, meditate, trust ... only man lifts his hand in rebellion and wants to transgress the law and convert obedience into freedom. That is why he alone of God's creatures is able to sin. To sin — what does that mean? It means to destroy harmony.

I thought of these and other beautiful words in *Report to Greco*. I looked at Helen Kazantzakis. Every time she spoke of Nikos her eyes shone.

"You know," she confided, "he very much wanted to go to India. He very nearly did. The great Columbian poet mentioned Nikos in endearing terms to Jawaharlal Nehru, who promptly invited him to visit India. But Nikos's health was being slowly undermined. He taxed his physical energies a great deal. He wanted to conquer the body, not to pamper it."

"I hope you will go to India," I said. "You have claims on India now: your love for Gandhiji, your fine biography of the Mahatma. ..."

"Yes," she said, "but I told the story of Gandhi simply, almost like a fairy tale. I was deeply, utterly moved by that magnificent spirit. His death was a terrible blow to both of us."

I was reminded of the effect Gandhi's death had on Nikos Kazantzakis:

> Ever since the day before yesterday [he wrote to a friend] the world has contracted.

Four bullets have deeply wounded the world-wide conscience. In such a materialistic, greedy, amoral world as the present one, it was only natural that the hero of *non-violence* be killed by violence.

In the inscription to one of the books she gave me, Helen Kazantzakis used the words: "to understand better this restless, and yet so Oriental spirit: Nikos Kazantzakis." As one turns the pages of his biography, one comes across the words addressed to Helen: "you ... measured, disciplined; and I an Oriental nature, impetuous and anti-rationalistic." But Helen Kazantzakis is far from rationalistic now. She is spontaneous, rapturous, and deeply concerned. Deep indeed is her anxiety over world events, and like her husband, whose message is contained in that beautiful book: *The Saviours of God* — spiritual exercises — she realizes each one of us is responsible. Nikos Kazantzakis, following in the footsteps of Buddha, Christ, and Gandhi, knew that our greatest chance of salvation, the real opportunity before us, lies in man's responsibility, the responsibility of each individual person. Nikos Kazantzakis was, throughout his life, a man who was a true seeker of freedom, one who remained "beyond the bounds of time and history," at every moment of his life, and "truly in touch with the deity through living a life of love." He was not lost in the mechanics of rationality, which he turned into reason. In a world which is filled with myths of pseudo-science he still believed, as his wife also does, in those eternal myths that are truer and more real. "Is there anything truer than truth?" writes Nikos Kazantzakis in his *Report to Greco*. "Yes, legend. This gives eternal meaning to ephemeral truth."

"You know," I told Helen Kazantzakis, "your husband was a true mystic, one that the world today will not easily appreciate. It is a quality easily accessible to the Oriental, especially Indian, mind, and, happily, to some Westerners as well, but it will be lost here."

"I quite realize that," she said.

I knew she understood; for she, above all women, understood Nikos and helped him. And so indeed does he confess in his "autobiography."

Every integral man [Nikos Kazantzakis insists] has inside him, in his heart of hearts, a mystic centre around which all else revolves. This mystic whirling lends unity to his thoughts and actions; it helps him find or invent the cosmic harmony. For some this centre is love, for others kindness or beauty, for others the thirst for knowledge or the longing for gold or power. They examine the relative value of all else and subordinate it to this central passion. Alas for the man who does not feel himself governed inside by an absolute monarch. His ungoverned, incoherent life is scattered to the four winds.

For Nikos, as his wife made so clear to me, the centre, the whole of his life, was an ascent. The very act of ascending was happiness, salvation, paradise: "We carry omnipotence within us. ..." "In the beginning," thinking unconsciously, perhaps consciously, of the Buddha's Fire Sermon, "was Fire ... And in the end is neither immortality nor recompense, paradise nor the inferno. In the end is Fire." What Nikos, in his pilgrimage, wanted to achieve was a life in which each moment is real, is true; a world in which one can withstand the misfortunes of existence, as Zarathushtra said, "without flying into an imaginary world."

I have been reading and re-reading so much of Nikos Kazantzakis lately and do indeed feel, as Albert Camus said, that one of our great artists has vanished. But Nikos is not only a supreme artist like Tolstoy and Dostoievsky, as Colin Wilson aptly said, but is to me also a mighty spiritual figure.

His message when he received the Peace Prize in Vituna has all the more relevance because it was real:

If we want to keep the world from sinking with the void, we must liberate the love hidden in the human heart, just as we have

liberated the forces hidden in matter. Freedom and peace ... lie beyond the framework of Nature. They are both daughters of man, engendered with sweat and tears ... As long as man breathes on this earth, they will be there as trail-blazers, faithful companions.

Yes, Nikos is no more, but Helen remains, a trail-blazer. As he lay dying, Helen Kazantzakis took Nikos's left hand and put it on her head and spoke these words: "Bless me, my love ... Act that I may follow the path you have carved."

And what is the path of Nikos Kazantzakis? On his tombstone in Herakleion, Crete, the following words have been engraved: "I do not hope for anything. I do not fear anything. I am free."

And here are the last verses from his *The Saviours of God*:

Blessed be all those who hear and rush to free you, Lord, and who say: "Only you and I exist."

Blessed be all those who free you and become united with you, Lord, and who say: "You and I are one."

And thrice blessed be those who bear on their shoulders and do not buckle under this great, sublime and terrifying secret: that this one does not exist.

BALDOON DHINGRA

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

If permissiveness too easily leads to licence, the bright side of the "freedom" trend manifests in liberalizing, humane reforms. In 1951, after two years' trial, the Liverpool police officially appointed juvenile liaison officers as a scheme to prevent delinquency. Such an officer made personal contact with children in trouble, and he served as a kind of friend and mentor to them and their families. Cases eligible were those considered not sufficiently serious to need official police warnings, or to make an appearance in court, possibly for probation of approved-school training.

The School of Social Study at Glasgow University has been following the matter up and, in a Report published in December 1968, details how the scheme works in Scotland and strongly advises its further development.

Another hopeful step is the decision to pull down the grim Holloway Jail (the women's prison) and build a prison "hospital" instead. The women's prison system throughout Britain is being reorganized on a more humane basis. Christine Eade (*The Guardian*, 17 December 1968) points out that "Crime is a man's disease ... it attacks only one woman in 40,000." Half the 800 women now in prison in Britain are there for under six months, and three quarters are married, many with children. The present idea is that most of the women will be looked upon as hospital cases, and short sentences and "non-custodial treatment where possible" is being advised. Since it is recognized how much the preservation of family life depends on the woman, it is hoped before long to reduce the present figure to only 100 serious cases needing committal.

Like all organizations today, the Christian Church is affected by the

struggle between "freedom" and "order," or rather (since these should be interdependent, neither really existing without the other) between their two aspects which, separated, become tragic, dangerous caricatures — "permissiveness," revolt, licence, blind anarchy, opposed to authoritarianism, oppression, and rigid conformity.

In 1966 the Dutch Church brought out an adult catechism, and ignored Vatican pleas to bring it in line with Roman Catholic orthodoxy. It has now met with open papal condemnation, in the "recommendations" in the official *Acta Apostolicae Sedis*. George Armstrong listed some of these:

> ... the authors must ... re-state that every child is born in a state of sin because of the events in Eden; they must openly proclaim that Mary was a biologically-certified virgin at the time of Christ's birth and remained one always ... they must re-state that the consecrated bread and wine do not merely change their meaning but become the body and blood of Christ; they must declare that Catholic doctrine is infallible and that the Pope is free to exercise his powers as head of the Church without being answerable either to his fellow bishops or to the other "people of God." (*The Guardian,* 3 December 1968)

He reported also (5 December 1968) the Pope's verbal attack on churchmen who claim the right to follow their own conscience rather than the teaching of the Roman Catholic Church, "which, as well you know, is jealous, is severe, is demanding, is dogmatic." The Faith was in danger of disintegration, from the attempt to align it with modern thought.

Yet dogmatism is no Catholic prerogative. Philip Toynbee, in an obituary article on Karl Barth, the much-praised Protestant theologian (*The Observer,* 15 December 1968) refers to the latter's "passionate restatement of all the sternest dogmas of the early Church" — fallen Man, "wretched, puny, grovelling, incompetent and ne'er-do-well," unhappy on earth, with Hell as his future; and, infinitely far from him, the omnipotent creator-god, who "in his infinite and inexplicable mercy" offers only one means of salvation, as found in the Old and New Testaments. Toynbee's comment will surely be echoed by others — that rather than serve such a god, he would join the legions of the devil. Yet, paradoxically, Barth's life — "kindness, tolerance and humour" — was greater than his creed.

At the opposite extreme is the story of David Kossoff at a London luncheon celebrating his up-to-date version of Bible stories.

> On promising his audience good luck: "If not, mention it to God. Mention my name; He knows me."
>
> To which the Dean of St. Paul's added: "In a quizzical and impudent way he looks up and gives the Almighty a nod, which I'm quite sure the Almighty returns." (*The Guardian,* 6 November 1968)

The endeavour to popularize the Anglican Church includes entertainment-services in St. Paul's cathedral, London, with pop-singers, etc., the last programme being carols-cum-ballet. Apparently "the perilous mixture worked rather well" (James Kennedy, *The Guardian,* 16 December 1968) as a test of the producer's "emotional integrity and taste." Nevertheless, whatever value aesthetics have, they must not be mistaken for religion itself, which speaks to a higher part of man's nature. Emotion is not devotion.

Disturbing reports come from various countries on the disastrous damage, from the over-use of pesticides, to such crops as cotton. The United Nations Food and Agriculture Organization has sent expert consultants to Central America and eight of the Latin American countries, to Greece and the Middle East (Iran, Syria, Turkey, Cyprus, Israel, and Iraq). Their investigations covered the cotton-pest problem in those countries. Resistant pest strains

have been produced and hitherto harmless insects transformed into new pests, since their natural predators and parasites have been destroyed. This has come about from the excessive use and abuse of pesticides.

Span (*Soil Association News,* December 1968), in reporting this, quotes Professor Ray F. Smith of the University of California, whose researches covered Central and South America. He described how Peru learned the hard way — using DDT in the nineteen-fifties, getting immediate apparent success, and increasing the dosage, only to find nemesis catching up with a growing host of pests, old and new. Yet the folly of it is that other countries have paid no attention to the self-produced calamities of those communities who have already, during the past twenty years, painfully learned to cut out the indiscriminate, excessive — and dangerous — spraying of crops. The developing nations are plunging headlong into the same trap, and the signs of pest invasion are again starting to show.

Natural biological control is making some impact now. Research began about eighty years back, when the cottony cushion-scale insect that devastated the Californian citrus orchards was controlled by its natural predator, the beetle *Rodolis cardinalis*. Research is steadily extending. The subject is surveyed in an authoritative article (*Science Journal,* December 1968), by Dr. D. F. Waterhouse and Frank Wilson. The former is Chief of the Division of Entomology, Commonwealth Scientific and Industrial Research Organization, Canberra, Australia, and the latter is Scientist-in-Charge, Sirex Biological Control Unit (CSIRO Division of Entomology), Sunninghill, Berkshire, England. They do not suggest biological control as a universal panacea, but claim that it deserves more support.

Another greedy error in agricultural exploitation has produced dust-bowl conditions in the Virgin Lands of Central Asia, part of the Soviet Union, and rendered large areas useless, and almost uninhabitable. The blame is laid (*The Guardian,* 14 December 1968) on Mr. Khrushchev's policies in forcing the development of the land for farming. In the endeavour to utilize every bit of ground, the forest belts which served as wind-breaks were done away with, as were the alternating grass belts which helped to hold the soil. Now, high winds have blown away the top soil in swirling black dust clouds, fertile land is now sandy waste, and the dust storms damage human health, livestock, and even machinery. Settlers are leaving, though the authorities are beginning to try to reverse the damaging processes. Yet the dangers of soil erosion elsewhere have been manifest for a long time. Why will we not learn from others? Man is indeed his own enemy, and the only hope lies in a change of mind and heart. The theme of the 1968 UNESCO inter-governmental conference at Paris (cf. "Ends and Sayings," November 1968) was a "plea for governments to start thinking of the earth in terms of complex living systems — that is, ecologically — rather than in terms of rapid exploitation." Indeed, unless we recognize nature, as a living whole, visible and invisible, we inevitably upset the delicate, intelligent balance of the parts, and the whole will suffer, including ourselves.